Garrett Biblical Institute
Evanston, Illinois

COPIES PRINTED THIS ISSUE, 168,000

UNITY

Devoted to Christian Healing

"Preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye have received, freely give." —Jesus.

OCTOBER, 1925

10 CENTS A COPY

CONTENTS

Friends of God, *Edwin Markham* 302
Strength—Stability—Steadfastness, *Charles Fillmore* . . 303
Strength, *Cora G. Dedrick* 309
Religion—Old and New, *Ralph E. Boileau* 313
Bible Promises 320
The Letter Killeth, *Arthur P. Buck* 322
The Law of Tithing, *Frances W. Foulks* 329
Allegorical Eve, *George D. Hazard* 335

The Home 339
Parental Coöperation, *Alice L. Ruth* 339
Education, *H. Ferne Peck* 343
The Holy Shadow 346
Motherhood Department 348
Helps for the Prospective Mother; Substance . . 348
Mary Parrish
Our Page of Blessings 349

Sunday Lessons 350
The True Concept of God 350
The Restorative Powers 353
Love 357
Material Ideas Resisting the Truth 361

Healing and Prosperity Thoughts, facing 364

The Christ Spirit 365

Society of Silent Unity 368
Extracts from Letters 369
Silent Unity Healing 372

Publishers' Department 381
Publishers' Notes 389
Where Unity Publications are Sold 392

UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A monthly magazine issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage provided for in section 1103, act of October 3, 1917, authorized October 28, 1922.

VOL. 63 KANSAS CITY, MO., OCTOBER, 1925 No. 4

Unity magazine is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life. The teachings of Unity explain the action of mind, the connecting link between God and man. They explain how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity magazine is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, Silent Unity has made no demand for money, no charge against any one, in the more than thirty years of its existence. It receives voluntary offerings for all its ministrations.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given its ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, 917 Tracy, Kansas City, Mo.

FRIENDS OF GOD

Yes, they whose feet upon good errands run
Are friends of God, with Michael of the sun;
Yes, each accomplished service of the day
Paves for the feet of God a lordlier way.
The souls that love and labor through all wrong,
They clasp His hand and make the circle strong:
They lay the deep foundations, stone by stone,
And build into eternity God's throne.

—*Edwin Markham.*

STRENGTH—STABILITY—STEADFASTNESS

CHARLES FILLMORE

When the strong *man* fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils. —*Luke 11:21.*

JESUS gave the foregoing illustration of a strong man's being overcome by a stronger. The incident is mentioned in three of the Gospels, Matthew, Mark, and Luke. It is usually interpreted as illustrating in a general way the overcoming of evil, but the peculiar identification of the strong man in his court (or house), and the necessity for overcoming him, hint at a deeper significance. One who has studied man as an aggregation of personalities readily identifies the "strong man" as one of the twelve foundation powers or disciples that make up the manifest man. Among the disciples of Jesus he was designated as Andrew, brother of Peter. The Greek meaning of Andrew is "strong man."

The development of the natural world from coarser to finer types in vegetable life and in animal life is paralleled in many respects in the unfoldment of man. The source of everything is in the realm of ideas; a knowledge of this fact, coupled with faith in the working power of the unseen, makes man greater than all other expressions of Divine Mind. However, knowledge of the law of mind evolution does not relieve man of the necessity for refining and transmuting the various types of man which he has brought forth, and of which he is *in extenso* the epitome.

The Jehovah man is constantly making the Adam man and breathing into his nostrils the breath of life. The Adam man exists in the subconsciousness as a multitude of men: The wise man and the foolish man, the

kind man and the cruel man, the loving man and the hateful man, the stingy man and the generous man, the hungry man and the full man, the happy man and the troubled man, the weak man and the strong man, the good man and the bad man, the live man and the dead man, the poor man and the rich man, the timid man and the courageous man, the sick man and the healthy man, the old man and the young man, the erratic man and the sane man—these, and a thousand other types of man as active personalities, occupy the consciousness of every human being. Every male has within him the female and every female has within her the male. This fact is admitted by physiology, substantiating the Genesis record of the ideal creation of man as "male and female," and his expression in Adam and Eve as the male and female in one man. The fact was corroborated by the Great Teacher when he said, "Have ye not read, that he who made *them* from the beginning made them male and female?"

The "strong *man* fully armed," referred to by Jesus, is the strength and stability in man. In the natural man he manifests as physical strength, but in the regeneration he is overcome and his possessions are divided or given to the other faculties as a nucleus around which the higher forces gather. The "stronger than he" who takes away the "whole armor" in which the strong man trusted, is spiritual strength. The overcoming of Goliath by David illustrates the mastery of the spiritual over the material. Goliath trusted in his armor, which represents the protective power of matter and material conditions. David, spiritual strength, had no armor or material protection. David's power was gained by trust in divine intelligence, through which he saw the weak place in Goliath's armor. Direct to this weak place, with the sling of his concentrated will, he sent a thought that shattered the forehead of the giant. This incident shows how easy it is to overcome the seemingly strong personal

and material conditions when the mind of Spirit is brought into action.

David was sure of himself, because he had slain the lion that had killed his sheep. The lion is the beast in man; when overcome, or, rather, transmuted to finer energy, this lion becomes a mighty soul strength.

The life of Samson, as set forth in Judges, shows the different movements of strength in human consciousness, and its betrayal and end. Samson did all kinds of athletic stunts, but was finally robbed of his strength by Delilah, a Philistine woman, who had his head shaved while he slept on her knees. Hair represents vitality. When the vital principle is taken away the strength goes with it. The body is weakened by this devitalization and finally perishes. Eve took away the strength of Adam in like manner, and every man who gives up the vital essence of his body for the pleasure of sensation, blindly pulls down the pillar of his temple, as did Samson.

Supreme strength as demonstrated by Jesus can be attained by one who trusts in Spirit and conserves his vital substance. The strength of Spirit is necessary to the perpetuation of soul and body and to the overcoming of death.

The body has many brain and nerve centers, through which the mind acts. Consciously we use the brain only in the head. We should think through every cell in the organism, and consciously direct every function in building up the body. When one has attained the mastery of these various bodily functions through thinking in the brain center that stores the vital energy of that particular faculty, then all deterioration ceases and the body is perpetually renewed.

The strength here discussed is not physical strength alone, but mental and spiritual strength. All strength originates in Spirit; and the thought and the word spirit-

ually expressed bring the manifestation. "The name of Jehovah is a strong tower."

We grow to be like that which we idealize. Affirming or naming a mighty spiritual principle identifies the mind with that principle; then all that the principle stands for in the realm of ideas is poured out upon the one who affirms.

"Be strong in the Lord, and in the power of his might" (A. V.) is a great strengthening affirmation for ourselves and for others. Be steadfast, strong, and steady in thought, and you will establish strength in soul and in body. Never let the thought of weakness enter your consciousness, but always ignore the suggestion and affirm yourself to be a tower of strength, within and without.

The development of man is under law. Creative mind is not only law, but it is governed by the action of the law which it sets up. We have thought that man was brought forth under the fiat or edict of a great creative mind that could make or unmake at will, or change its mind and declare a new law at any time; but a clear understanding of ourselves and of the unchangeableness of Divine Mind makes us realize that everything has its foundation in a rule of action, a law which must be observed by both creator and created.

Man's development is not primarily under the physical law, because the physical law is secondary. There is a law of Spirit, and the earthly is but the showing forth of some of the results of that law. We begin our existence as ideas in Divine Mind; those ideas are expressed and developed and brought to fruitage, and the expression is the important part of the soul's growth.

Evolution is the result of the development of ideas in mind. What we are is the result of the evolution of our consciousness, and that consciousness is the result of seed ideas sown in our minds. When Froebel, the great teacher of children, began his primary school, he thought

a long time before he gave it a name. One day the name came to him, "A children's garden;" so he called his school a "kindergarten." Froebel may not have seen the connection, but in naming his system of educating the children of men, he was true to the plan given in Genesis 2:8. Humanity is the garden of God.

Jesus says that the seed is the word; he gives illustrations of the various places in which the seed is sown, and the results of the sowing. The seed, or word of God, is sown in the minds of men; these seed ideas go through many changes, and they bring forth a harvest according to the capacity of the receiving soil. If you will to do the will of God, the exercise of your will in God mind strengthens your will power. If you have faith in things invisible, the faith seed is growing in your mind and your faith will be increased. Every word or idea in Divine Mind is sown by man in his mind, and is there brought forth—according to man's receptivity. "Whatsoever a man soweth, that shall he also reap." So all the faculties that exist in Divine Mind (the twelve pillars of the temple of God) are in this way expressed through the soul and the body of man.

Some have claimed that the Bible is a work on physiology. So it is, but it is far more; it treats of spirit, soul, and body, as a unit. That is the reason why those who have studied the Bible from a merely physiological standpoint have not understood it. They have looked for descriptions of flesh and bones. In truth those things have no active existence without the accompanying life and intelligence; and the Bible sets forth this fact in many symbols.

Jesus Christ, the great teacher, who knew what was in man, began his evolution with Spirit. He is the "only begotten Son of God;" he is the type that you should strive to follow, not only in spiritual culture and in soul culture, but in physical culture. If you would bring forth the very best that is in you, study the methods of

Jesus Christ. Study them in all their details, get at the spirit of everything that is written about this wonderful man, and you will find the key to the true development of your soul and your body. If you will carry out his system, there will be revealed to you a new man, a man of whom you never dreamed, existing in the hidden realms of your own subconsciousness.

A MEDITATION

I praise God for all the bountiful riches of this rich, beautiful world.

I praise God for abundance of pure love, which is the substance of all true riches.

I praise God for full supply for every need of every individual life.

I praise God for the power to love, the wondrous power of pure love which awakens to newness of life all the faculties and talents, all the rich desires and aspirations of the soul, and brings into actual expression the bountiful good of God.

I praise God that my individual good is the good of every one; as I find and use God's rich, abundant love, I can do more, be more, love more, and give more, and so the whole world is enriched by my practice of the pure Truth of being.—*Good Will.*

FREE WILL

The sweet persuasion of His voice
  Respects thy sanctity of will.
He giveth day: thou hast thy choice
  To walk in darkness still;

As one who, turning from the light,
  Watches his own gray shadow fall,
Doubting, upon his path of night,
  If there be day at all!

—*Whittier.*

STRENGTH

CORA G. DEDRICK

N OLD Testament times there lived an Israelite by the name of Manoah. He and his good wife had never been blessed with children. However, one day an angel of Jehovah appeared to her and told her that she was to have a son, who was to be a consecrated Nazirite and would begin to save Israel from the Philistines. When the son was born his parents named him Samson.

Upon attaining manhood, Samson amazed his parents by telling them that he wished to marry a Philistine girl. They were grieved. Their son, whose birth had been heralded by an angel of Jehovah, to wed a Philistine, who of course did not believe in the God of Israel! Nevertheless Samson wed the Philistine.

At his wedding feast Samson made a riddle, wagering "thirty linen garments and thirty changes of raiment" that his companions at the feast could not solve the riddle in seven days. Samson's bride betrayed the answer, and Samson had to pay the debt. In order to do so he went out and smote thirty Philistines, took their clothing, and presented it in payment of the wager.

After being absent in his own country for a time, Samson returned to the land of the Philistines and found that his wife had wed another man. He caught three hundred foxes, tied them tail to tail, with a firebrand between every two tails, and then set the foxes loose in the fields of the Philistines to burn up the crops.

Later he was delivered a prisoner by his own people into the hands of the Philistines, and was bound with two new ropes. But he broke the ropes and with the jawbone of an ass he killed a thousand Philistines. Samson judged Israel for twenty years.

Once he visited the city of Gaza, and the inhabitants closed their gates upon him, intending to make him a

prisoner and to kill him. But he "laid hold of the doors of the gate of the city, and the two posts, plucked them up, bar and all, and put them upon his shoulders, and carried them to the top of the mountain that is before Hebron."

About this time Samson fell in love with Delilah, and in response to her continued questioning he confided to her that his strength was in his long hair. Delilah cut off his hair, and then betrayed him to his enemies. He was so weakened that they captured him, put out his eyes, and placed him among their slaves. Of course his hair soon grew again, and his strength returned, but he was blind.

On a certain occasion the Philistines were celebrating, in a great amphitheater, in honor of one of their gods, and Samson was brought out that they might make sport of him. Thousands of Philistines were seated in the amphitheater, and other thousands were on the roof, which was supported by great pillars. Presently Samson asked to be led to the pillars that he might lean against them. This request was granted. He rested awhile and prayed for strength. Then hurling his mighty power against the pillars, he tore them asunder, and the heavy roof with its crowd of people came crashing down upon him. Samson was crushed to death, and thousands of Philistines also lost their lives.

A crude story—yet Samson's birth was heralded by an angel of Jehovah. What is the spiritual import of this Scripture? Samson means "sunlike." He symbolizes the first movement of the authoritative power of divine sonship, penetrating, with all its spiritual strength, into the dense materiality of mortal consciousness (the Philistines), where it begins breaking up the old hardened conditions. The word "Delilah" means "longing." Longing to understand the truths of Being may lead to apparently disastrous experiences, but Truth,

though it may be crushed to earth, always has the power to rise.

Just as there is only one Mind, so there is only one source of strength. Strength appears on many different planes of consciousness: There are forms of strength known as physical strength, as soul strength, and as spiritual strength—but they all are strength, one of the fundamental powers of being. Samson expressed supernatural strength on the physical plane, the first movement of the authoritative strength of Divine Mind. Divine strength perfected itself in Jesus Christ. He expressed strength on all the different planes of consciousness. Contrast the different events in Samson's life with just one event in Jesus' life, the crucifixion. Jesus was teaching mankind the law of nonresistance; his strength manifested in all its grandeur and beauty when he refrained from all words of condemnation and said: "Father, forgive them; for they know not what they do."

Among the disciples of Jesus Christ, Andrew symbolizes strength. The strength center is the small of the back. In truth, the strength center is the laundry of the body. This spiritual power cleanses, purifies, sweetens, and uplifts the whole being. When one dreams of doing a fine washing, and of having much good water and soap to work with, he may be assured that his kidneys are strong and healthy.

Toward the close of his ministry among the children of Israel Moses gave them a wonderful blessing: "As thy days, so shall thy strength be." In these words Moses revealed a law as deep and as pure as the truths of Being. Just as there is a law of successive days, so there is a law that provides for the orderly arrangement of divine ideas, through which is generated in each soul sufficient strength to evolve the perfect man. This is valuable working knowledge. We can feel the

strength in divine power, the strength in divine love, the strength in divine substance.

Strength must be established not only in the conscious mind, but also in the subconscious mind. We often hear people boldly affirming strength even when we can feel that subconsciously they are shaking with weakness. We are happy only when the conscious mind and the great inner reservoir of thought, the subconscious, find mutual joy and harmony in each other. The quickest and surest method of redeeming subconscious weakness is to awaken the faculty of spiritual strength. When the conscious mind and the subconscious mind are established in spiritual strength, we can affirm with unbounded satisfaction: *The joy of the Lord is a wellspring within me and I am established in divine strength.*

For a drill in the silence, hold the foregoing thought first with the attention centered just back of the heart. Realize it, affirm it, until the words become living, breathing words. Then center the attention at the small of the back, holding the same thought. You will feel new strength awaking within you. Next center the attention in the power center at the root of the tongue, holding the thought: *I have power to express the sustaining strength of Spirit.* Next center the attention at the love center, the heart, with the thought: *I love to appropriate and to assimilate the sweet strength of almightiness.* Then return to the great center just back of the heart, with the thought: *The joy of the Lord is a wellspring within me and I am established in divine strength.* This drill establishes strength in the conscious mind, and also in the subconscious mind, through the power of the great God demonstrator, Jesus Christ.

A profitable investment for any employer is a year's subscription to The Christian Business Man for each of his workers. Such an investment will pay dividends in increased efficiency.

RELIGION—OLD AND NEW

RALPH E. BOILEAU

THE GREAT need of the times is for a zeal to inspire men to build into their hearts and souls the qualities that made Jesus Christ what he was. If a religion is true to the Christ teaching, it must place squarely upon the individual the responsibility for salvation from bondage, without any reservation or equivocal teaching.

A man is saved from his lost state by what he himself is, not by what Jesus was. He enters the kingdom of the heavens by means of his quickened realization and his right use of his I AM, just as Jesus understood and used his I AM always in harmony with the divine principles of life. Jesus said: "I am the light of the world." So every one coming into a knowledge of Truth can say: "I am the light of the world." Every one who chooses to walk in the light is fulfilling these words: "I, if I be lifted up from the earth, will draw all men unto myself." By what will men be drawn? By the real, by the power of love. Some day each of them will say: "I will arise and go to my Father." Each must walk alone, yet as he walks he will become aware that the I AM THAT I AM was with him through all his wanderings. He will realize that the seeming separation and desolation of the far country were only the result of his refusal to listen to the promptings of the Christ mind, which is resident in each of God's children.

The old school religious thought teaches that man is preparing now to go to heaven after he dies. How can a man go to that which he already has with him? The kingdom of heaven is within you. If you are not now ready for heaven in the body, what assurance have you that you will be prepared for it out of the body? You could not hope to get any nearer to an everywhere present God. Wherever you are you will be confronted

with this soul searching truth: "As he thinketh within himself, so is he." The forces that you have put to work in your heart establish your manifest world now. If the world seems to be gray, full of sadness and despair, then you have set into operation the cause for such an outlook. If the world is to you bright and full of happiness and good things, the cause is within you. No matter who or what has a part in the conditions touching your life, the starting point for all these conditions is with you. Man brings to himself that which he is, not what he would like to have or to be. He who holds that the manifest substance of earth is evil and false and that it constitutes man's bondage, is himself false to the elements which ever are ready to be his willing servants and coworkers in expressing God.

The electrons and the molecules govern and shape themselves in accordance with your thought forces. God mind and its processes control the universe. You, created in the image and likeness of God, enter into his idea of expression. However, you have the right to decide how you will use your inherent powers. If you choose to use them in harmony with the divine plan of life, then you will have dominion over the earth. You will find that the electrons, which are the physical foundation of the substance of your body and the forms of your environment, are controlled by the swift electrical energy of the higher vibrations of mind.

If you are not yet able to prove your dominion over elements of earth, what right have you to believe that you would have any more freedom or any more dominion over the swifter vibrations of the invisible realms outside the body and on some other plane of expression? The law is: "Keep thy heart with all diligence; for out of it are the issues of life." If you have set into operation the law that puts you under bondage to the elements of earth and their limitations, what will you do with the invisible ethers which operate according to

the same law? Will you make your environment in those ethers to be one of happiness, peace, and freedom? So long as you have the right of choice—and this must ever be as long as you keep your identity—you will make your own heaven and your own hell, in your physical body or out of it. Therefore meet the issues of life now. When you are willing to surrender your all to the will of the heavenly Father and to think God thoughts after him, then you will inherit the earth.

Most of the prophecies in the Scriptures point to the time when man is to possess the earth; there are to be no more tears, no more sorrow, and no more death, and the nations of the earth shall not learn war any more. When such a time arrives it will come into expression simply because all the children of God will have first set into operation within their hearts the law of love and good will to men. The new Jerusalem that shall come down out of heaven will not come from some far corner of the universe but from the transforming, creative processes in man's high, spiritual, Christ state of consciousness, where mind processes start forth toward manifestation from the pure impulse of God's ideas. Mind processes transform the earth, which is laden with treasures not yet discovered, and the new heaven and the new earth will come forth out of the heart of man.

The old school of religious thought holds to the idea that Jesus Christ is the door to the kingdom; so he is, but not for you unless you develop the same qualities that made him the door. When you have awakened these attributes within yourself then you will be able to say: "I am the door to the kingdom." You will also be able to say: "I am the way, and the truth, and the life: no one cometh unto the Father, but by me"—that is, by the Christ that is in me. This is the light of truth upon the Master's teaching. In this day, two thousand years after the advent of Jesus Christ, we are able to speak plainly the things that he said his dis-

ciples could not bear at that time. This is encouraging, for every one who is ready for the truth is glad to know that he can stand on his own feet, with the Father working through him, just as the Father worked through Jesus to accomplish his good purposes. "Have this mind in you, which was also in Christ Jesus."

In order to show us the way into the kingdom our Elder Brother paid a price in suffering upon the cross, a price that we never shall have to pay. His suffering upon the cross was not necessary for his own salvation, but he was willing to make such a sacrifice because, from the hardness of our hearts, we would not understand any other way. We honor him, not by holding to the thought that the vicarious atonement is the completion of our salvation, but by building into our hearts the qualities that make us like him.

He has shown you the way; now it remains for you to walk in the way. It may seem that you are alone sometimes; when that feeling comes to you, be still and know the reality of the statement: "Lo, I am with you always."

"To him that overcometh, to him will I give of the hidden manna." There is something for each one to do. No one can rest on his oars and under the old thought say: "I am saved by grace; Jesus paid it all." It is by grace that you have the privilege of working out your own salvation. You are saved now from every limitation and bondage, if you choose to be. The only power that can keep you from the blessings of the kingdom of heaven now, is your belief that you are to come into eternal life in the sweet by and by on some beautiful shore "over there." All things are now ready. Man left his heaven on the earth and he must come back to his heaven on the earth. "Thy will be done, as in heaven, so on earth."

Where is heaven? Jesus said that it is in man. The new heaven and the new earth are to come out of

you and out of all God's children. Just as the pronouncement, "Peace, be still," caused the elements of earth to obey the Master, so you must take your place with him and have the dominion over the earth intended for you from the foundation of the world.

If you are burdened with the old religious thought you may take the words of Jesus, "I go to prepare a place for you . . . that where I am, *there* ye may be also," and, by reasoning from this premise, arrive at the conclusion that Jesus has gone to some far place in the heavens to prepare a place there for you. But get the spirit of this saying; the letter defeats understanding. Jesus said, in substance: "I take out of your vision this body temple which you know to be Jesus, that you may no longer look to somebody or something outside yourself to bring you to an understanding of your relationship to your heavenly Father; that you may know that you and the Father are one, just as I know that the Father and I are one, that where I am in understanding, there you may be also." Later the Master said: "I am with you always." If the Spirit of Christ, or the I AM, is with you always, then how can he be away from you, preparing a mansion for you somewhere else in God's universe?

"No one hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, who is in heaven." This statement taken literally seems to involve a paradox. Jesus Christ was in heaven, as he said, while he walked the earth. Then how could he ascend into heaven? He raised his mind to the high spiritual plane within himself, where he listened to the all-wise voice of God. "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

The kingdom of heaven is not something that you will see with your eyes. "The kingdom of God cometh

not with observation: . . . the kingdom of God is within you." Just as you cannot see your love for some dear one, so you cannot see the kingdom of heaven. But the love exists, and the kingdom exists.

The kingdom is the contact that man makes, in a quickened consciousness, with first cause, Spirit, God. Then naturally, heavenly effects must register in the earth, wherein one sees the glory of God in the flesh; heaven and earth thus become one through man in idea and in manifestation. So Jesus Christ came out of heaven into manifestation, and he could say: "All authority hath been given unto me in heaven and on earth."

By following the guidance of Spirit, the divine urge within, man will find the same power and dominion that Jesus had. "He that believeth on me, the works that I do shall he do also."

In the light of these truths, which are now being borne in upon many, it behooves us to take a very definite stand in breaking away from the old thoughts that religious opinions of the past have given us. We have no quarrel with the organized church; we praise and bless it for its underlying idealism that has fanned the divine spark in the hearts of men. The church has done a marvelous work in spite of its blind faith—which now must give place to an understanding faith.

As you turn from the old to the new it may be that some of those holding important places in the church will mentally cry out: " 'Crucify him' who dares to set forth that the religion of our fathers is not good enough." But fear not; you will not need to leave the sign of the fish in the sand to call a secret meeting of those who share your faith in this new understanding.

Let nothing get into your heart that will delay your receiving even one blessing. It is the Father's will that you now have health, prosperity, happiness, and peace. The songs born of the old religious idea must give place

to the new. "The Sweet By and By" must be changed to carry the idea that we meet now on the shores of life's river. "Some Day the Silver Cord Will Break" should no longer be a song of one who believes in life. "Over there, over there," carries an idea that defeats the purpose of the very words of the Master: "All things are ready." He who permits his mind to hold any thought that the blessings of the kingdom are coming tomorrow, or after a while, continually postpones the coming of his good; his good will always be in the process of coming, but will not arrive. He will be one of the congregation of the dead, one who "never is, but always *to be* blest."

"Ask, and ye shall receive." When? The answer from God is, "Now." "All things are possible to him that believeth." "Awake, thou that sleepest." Old things are now made new.

ETERNAL LIFE AND LOVE

To love abundantly is to live abundantly; and to love forever is to live forever. Hence, eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? It is because there is some one who loves you, and whom you want to see tomorrow, and be with, and love back. There is no other reason why we should live on, than that we love and are loved. . . . Eternal life also is to know God, and God is love. This is Christ's own definition. Ponder it. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Love must be eternal. It is what God is. On the last analysis, then, love is life. Love never faileth, and life never faileth, so long as there is love. That is the philosophy of what Paul is showing us; the reason why in the nature of things love should be the supreme thing —because it is going to last; because in the nature of things it is eternal life.—*Henry Drummond.*

BIBLE PROMISES

PEACE

(Unity subscribers have asked that we compile passages of Scripture that give specific promises to bestow good along certain lines. In response to this demand we are publishing the following compilation, the first of a series. Other subjects—including love, faith, joy, and kindred topics—will be treated in later issues of Unity.)

AND THE work of righteousness shall be peace; and the effect of righteousness, quietness and confidence for ever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places. —*Isa. 32:17, 18.*

Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea. [Oh that thou wouldest hearken . . . then would thy peace be . . . —*Margin.*]—*Isa. 48:18.*

The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.—*Phil. 4:9.*

Glory and honor and peace to every man that worketh good.—*Rom. 2:10.*

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them.—*Ezek. 37:23, 26.*

In his days shall the righteous flourish,
And abundance of peace.

—*Psalms 72:7.*

And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods.—*Ezek. 34:25.*

The meek shall inherit the land,
And shall delight themselves in the abundance of peace.

—*Psalms 37:11.*

Great peace have they that love thy law;
And they have no occasion of stumbling.

—*Psalms 119:165.*

Mercy and truth are met together;
Righteousness and peace have kissed each other.

—*Psalms 85:10.*

The mind of the Spirit is life and peace.—*Rom. 8:6.*

LIFE WILL NOT BE DENIED

One who attempts to avoid life's difficulties and experiences—one who weakly desires an easy life equal to his strength, instead of strength equal to life's tasks—produces the utmost disorder, trouble, and suffering. Numbers of people who cannot make out why trouble follows them like a pursuing Nemesis, suffer as they do because they have failed to overcome in the past, and the avoided experience or discipline has followed them ever since, demanding to be recognized.

Life will not be denied. Life's experiences and disciplines must be met. They can be overcome now, to become our subjects, ministering to our joy; but they cannot be avoided. They will pursue us through all eternity if we fail to meet them, until finally we do meet them and vanquish them in the strength of the Spirit.

The only happy life, the only peaceful life, the only life of satisfaction and true content is the life of victory and overcoming.—*Science of Thought Review.*

THE LETTER KILLETH

ARTHUR P. BUCK

THE SCIENTIST is strongly inclined to scoff at religion and religious teachings on the grounds that they are not scientific. If he learns of the depths of Truth that the Scriptures contain, he soon finds that they are scientific, that they teach great, unchangeable truths, and that all the teachings of the Scriptures are harmonized and orderly.

One often hears it said: "You can prove anything by the Bible." That statement may be true of unrelated passages out of their proper setting, but, taken as a whole, the Bible has one connected, harmonious story to tell—the story of the closeness of God to man. It is a textbook of the one true science, the science of Spirit, the science which includes all sciences.

Any so-called physical science (astronomy, biology, botany, chemistry, geology, physics) attempts from a study of effects to find the underlying cause of the effects, or the laws by which that cause expresses in the visible world. In every branch of such sciences there is constant attempt to get behind the apparent and find the real. For example, the astronomer, in telling you how to set your watch by the rising sun, will tell you the number of minutes between the apparent rising and the real rising, making allowance for the refraction of the sun's rays by the earth's atmosphere. Even when we speak of the sun's rising, we speak of an apparent motion rather than a real one, and, if we would progress in the science of astronomy, we must never forget that the apparent rising and setting of the sun is the effect of an entirely different motion, the rotation of the earth on its axis.

If we would master any so-called physical science, we must learn to discriminate between the apparent and the real and must make a long, careful, connected study

of the subject; likewise, in our study of the all-inclusive science that the Scriptures teach, we must learn to discriminate between the apparent and the real, and be patient and studious till the seeming puzzles are all untangled.

In spiritual matters as well as in physical matters we are wont to use words or phrases that, though most expressive, are spoken from the apparent rather than from the real (just as the sun's rising is apparent rather than real). We do this when we say, "That man is inspired," or "This woman is filled with the Spirit," or when we ask the Father to pour out his Spirit upon us. When Jesus talked with the Samaritan woman he said, "God is spirit," and we know of course that God is omnipresent—always everywhere present. He is therefore present in every man, but the spiritual presence in every man—and in all God's universe—is of value to a man only to the extent to which he becomes conscious of it as an abiding presence. The pressing forth of Spirit into man's consciousness is, in individual experience, the pouring out of Spirit upon him, though it is, more properly speaking, an awakening to a consciousness of that which has always been present.

The letter of the Scriptures fails to tell the whole story. Immediately after Jesus had spoken the parables illustrative of the kingdom of heaven, the disciples started with him across Lake Gennesaret. One meaning of the name Gennesaret is "the sea of life." A great storm arose and the disciples feared for their lives, but of Jesus the story relates: "he himself was in the stern, asleep." Jesus' disciples did not seek help from afar; they did not seek outside their own ship. They awakened the Master and he "rebuked the wind, and said unto the sea, Peace, be still." If we read the account with an eye to physical events alone we get a splendid example of the power of the Master's word to control the elements. But if we look not behind the event for

a lesson for ourselves we fail to notice what seems so plainly told—that we too, in sailing over the sea of life, often meet with tempests and try to weather them alone, not remembering that the Christ, perhaps "in the stern, asleep," is in our ship; failing to awaken him (or failing to awaken ourselves to a consciousness of his presence) we fail to hear or to realize his "Peace, be still," and the "great calm" that follows the command.

The truths of Scripture are written principally in symbols, for the same reason that caused Jesus to clothe many of his teachings in parables: The stories live, and are told over and over again for the stories' sake, by those who understand and by those who do not understand. The stories live and go on and on and sometime reach one who "hath an ear" for "what the Spirit saith," one who finds in the story the spiritual truth. Not all the history of any nation is written into the Scriptures, but only such selected portions as advance the purpose for which the whole text was written: to disclose to man his divine inheritance, to take him from whatever depths to which he may have descended, and to lift him to a realization of his divine sonship. This is true not only of the stories of the Bible, but of all its ceremonies, symbols, and observances. The "disciple whom Jesus loved" brings out this fact in his declaration that Jesus did many other things than those written in his Gospel, "but these are written, that ye may believe."

Inherently every man is a son of God. If he does not claim that birthright, he loses his inheritance. Like the prodigal son, he may have wandered so far into material consciousness that he has lost all consciousness of his divine origin. But the prodigal was always a son, and the father never forgot or repudiated the relationship. The prodigal "came to himself," that is, he awoke to a consciousness of whose son he was, and though he returned with a humbleness that made him willing to be only a hired servant, the father met him with an im-

mediate recognition of the relationship that had existed all the while: "this my son!" When man had wandered so far in materiality that the divine had no attraction for him; when no time, no place, no person was sacred, there came the great leader who gave the law which "is become our tutor *to bring us* unto Christ." The Scripture says that now that faith is come the law is taken out of the way; but we shall find profit in a short study of some of the ordinances, forms, and ceremonies of the law.

In the days of Moses no time was sacred, and to the sense man time drags on through the centuries. Could the Lawgiver teach his people that all the centuries are sacred and that all time is holy? No, but his people might learn that one time was sacred and one day holy. So one day out of seven was devoted to Jehovah, that the people might begin to learn that all days are holy and that all time is holy. No place was sacred, and men wandered to and fro over all the face of the earth. Could the Lawgiver teach his people that all ground is "holy ground," that the whole "earth is the Lord's, and the fulness thereof"? No, the Lawgiver himself had once unsandaled on the heights of the mountain of God when he understood that the ground on which he then stood was holy, but he seemed not to have understood fully that all the face of God's earth is holy ground. So, in the establishment of the Israelitish religious ceremonies and in the building of the tabernacle "according to the pattern that was showed . . . in the mount," there was included the idea that the "tent of meeting" was holy, with an emphasis on the fact that one part (the temple had three parts, symbolizing body, soul, and spirit), the part in which Jehovah dwelt, was accepted at once as holy and designated the "Holy of holies." From recognizing this one place as holy, from learning that in one place Jehovah dwelt, man was to learn that all places are holy and that God dwells in

every place in all his mighty universe. Moses did not learn that all places are holy. Probably he had experiences similar to that later undergone by Jacob, who, when far from home, alone in a strange place, with only a stone for a pillow and the canopied heavens for a tent, suddenly realized: "Jehovah is in this place; and I knew it not." Jehovah is always present with his children, though they know it not.

A careful study of the structure and the arrangement of the tabernacle and the plan of the camp about it discloses that the tabernacle was clearly intended to teach that man is a twelve-faculty being; that the doors to a consciousness of that fact are the five senses opening eastward (inward); that the God of the heavens dwells in the midst of man and, as is plainly stated in the New Testament, he is the temple of God; that the "kingdom of God is within."

During their journey through the wilderness many of the Israelites were bitten by fiery serpents. Moses was instructed to raise up a brazen serpent in the midst of the camp and to tell the people that whoever would look up to that symbol should be healed. Eventually many came to worship the brazen serpent, as though the healing virtue were in it; they failed to understand that the virtue was in the obedience to God's law typified by the *raising* of the serpent "in the midst" of the camp. The serpent always represents the sense man. The camp was arranged to represent man and his twelve faculties; the tabernacle in the midst, opening to the eastward through five gilded pillars (with its couplets of five curtains and several measurements and repetitions of five), tells again and again that the approach to the awakening of man's twelve faculties, and therefore to his own divinity, is through the five already awakened senses, but that these senses must be lifted up. The lesson is not that there is merit in the brazen serpent itself, but that man must raise his plane of consciousness within

his own body temple (or camp) from the sensual to the spiritual. The healing is done by the lifting up, and not by the material serpent. "The letter killeth, but the spirit giveth life."

Paul, in discussing the "breaking of bread," mentioned the fact that the disciples did not always discern the Lord's body. He further declared: "For this cause many among you are weak and sickly, and not a few sleep." Too often we think that he meant that because of their unworthiness when partaking of the Lord's Supper some sort of curse was brought upon them, causing sickness and death. The truth that Paul wanted to convey is that the disciple who in his communion discerns the divine substance (symbolized by "this . . . body," the loaf) and the spiritual life (symbolized by "my blood," the cup) becomes through that discernment so filled with a consciousness of ever-present, incorruptible substance and never-absent eternal life that neither sickness nor death can ever touch him. We magnify many things that have to do with the symbols of the divine communion, things that hang on the letter of time, place, manner, and form, and fail in the necessary discernment of the truth divine for which the symbols stand.

When he refers to the story of Abraham and Sarah and Hagar and their sons, and states definitely, "which things contain an allegory," Paul emphasizes the necessity for looking behind the letter for the spiritual lesson in the sacred writings. He does not say that the story is not historically true, but he brings out the truth that the story is profitable to us, not because of its being history, but because of the allegorical truth hidden in that history. The story of the creation itself, as recorded in the first and second chapters of Genesis, has its supreme value in the fact that it is an allegory outpicturing not only the bringing of God's great universe into expression, but showing the steps through which each of His children

may create his own world of peace, life, substance, joy, and love. More properly speaking, the allegory explains how man may awaken to the consciousness of the ever-abiding Christ within, to the more abundant life and the greater fullness of joy that the Master is here to give.

THE HIGH WAY

ERNEST C. WILSON

The highway of the upright is to depart from evil:
He that keepeth his way preserveth his soul.

If we have not found the solution to any problem that confronts us, it is probably because we have not looked high enough for the solution. Human problems can be solved only by a high vision; they can never be satisfactorily solved from their own plane. We must learn to see them from above. We must see them from what the Psalmist calls "the secret place of the Most High."

Problems exist only on their own level of consciousness. The problems of the little child, his little hurts and bruises, his difficulties with his pets and his toys, do not exist as problems to the adult mind. It is largely because the adult mind can see them more clearly, can see that they are not problems, that he can help the child to solve them.

With God there are no problems; his ways are ways of pleasantness and in his paths is peace. Human problems are not problems to the spiritual mind, or Christ mind, of man. Bringing Christ into consciousness dispels problems as light dispels darkness. As we acknowledge, or become conscious of him in all our ways, God makes plain our paths. Our highway out of problems is the Christ way.

Have this mind in you, which was also in Christ Jesus.

All our dignity lies in our thoughts.—*Pascal.*

THE LAW OF TITHING

FRANCES W. FOULKS

LAW IS back of all appearance. Harmony and inharmony, health and sickness, plenty and poverty are the outer expressions of men's thoughts. The outer patterns after the inner, and sooner or later the thoughts become visible things.

We acknowledge that there is law back of music, mathematics, and other sciences, but are loath to own that our bodies and our affairs are also under control of law, that we as individuals are using it to make or to mar our universe. Many of God's children are living in lack, if not in absolute poverty, because they have not yet realized, or have not carried out after realizing, their part of the law of giving and receiving. They cry out for supply to meet their daily needs; they long for money enough to make them comfortable and free from debt. They wonder why God, the Father, does not answer their call, yet they do not, by fulfilling the law, open the door to receive the things that they desire. They reach out hands to receive—hands that have not given. One cannot receive divine gifts while his mind and his hands fail to give back to the One who is the source, the supply. Solomon gives us a clear insight into the working of the law of giving and receiving. He says:

There is that scattereth, and increaseth yet more;
And there is that withholdeth more than is meet, but
it tendeth only to want.
The liberal soul shall be made fat;
And he that watereth shall be watered also himself.

We cannot fulfill the law by giving in a haphazard way, any more than haphazard ways of figuring mathematical problems can be expected to furnish correct results. If we desire to bring forth music from a piano

we do not strike just any keys that our fingers happen to touch, but we strike the keys that will bring forth the desired harmony.

As there is order in all of God's works for mankind, there should be order in returning to the Giver of gifts his portion of the manifest supply which he has given to us. The way of giving, as laid down in his Holy Word, is set forth by the law of tithing. The meaning of the word "tithe" is "a tenth part."

Many a person says: "I give at least a tenth; I really give much more than a tenth, I am sure." How can one know the amount of his gifts unless he keeps an actual account? As accurate an account should be kept with God as with any merchant from whom one buys. Every cent of one's tithe should be credited when given to the Lord, then debited when used for his work. One may use an envelope, putting into it in cash the whole amount of the tithe, removing the money as it is required for the Lord's work. This is an easy way, but it gives no record for reference, so perhaps it is not the best way; however, when one keeps his account in one of these ways he is sure that he is not robbing God. Outside of the tithe one is always privileged to give of his own where and when he pleases, but "the tenth shall be holy unto Jehovah" and wisdom should be asked and judgment used in its distribution.

If one who has not been convinced that there is a law of tithing will read carefully Malachi 3:7-10 he will be almost startled. In these few words is given a clear explanation of the cause of much poverty and failure: "Ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings." The Bible also promises that abundance will attend the fulfilling of the law of tithing. This passage of Scripture tells us how much to give: "the whole tithe;" to whom to give: "Jehovah of hosts;" where to give: "into the store-

house;" the result of thus giving: "a blessing, that there shall not be room enough *to receive it.*"

The question that seems to trouble many would-be tithers is: "Of what does the whole tithe consist?" If one remembers that whatever comes to him for his personal use, whether it be for living expenses or for pleasure, is a gift from God, then it becomes very clear that his income is to be tithed after the business expenses of producing it have been deducted. The tithe is to be brought into the storehouse. If we read in the Scriptures the history of tithing, we find that the storehouse represents the distributing point, the place from which the work of the Lord is conducted.

Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest; but in the place which Jehovah shall choose.

Jehovah chooses those who choose him, those who consecrate their lives to his service. The Levites were given no inheritance in the land of Canaan, that they might be free to serve Jehovah, unhampered by material cares. They were rich "without taking thought;" the responsibility for their livelihood lay with those whom they served. "I have given all the tithe of Israel for an inheritance, in return for their service which they serve." When one gives his all for the upbuilding of God's kingdom on earth, he should be free from financial cares. He should have at his command abundance to carry forward the work of Jehovah. With what freedom and abundance the work could go forward if all those served gave to it a tenth of their earnings, and how their earnings would increase! Giving is required "that there may be food in my house," food representing the substance needed to carry on the work.

"Prove me now" is a challenge to all. At times when there are debts and daily expenditures that seem too much for the income to cover, we may fear that we

cannot spare the tenth. Faith must enter into the letting go of the lesser for the greater if we would prove Jehovah's promise of overflowing abundance. The one who said, "Prove me now," to his chosen people (and all who seek him are his chosen ones), was the one who had been to them a pillar of fire by night, a cloud of protection by day. He had been manna to them in a wilderness of lack, guiding them into the Canaan of abundance. He is all this to us, and in faith we can go forth boldly into the possession of our own by rendering to God the things that are God's.

The Bible records many instances in which men have proved that God gives generously in response to faith. The Master said: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." When the widow gave of her last bit of food to Elijah, servant of God, Jehovah promised: "The jar of meal shall not waste, neither shall the cruse of oil fail." The promise was fulfilled. The widow whose sons were about to be taken for debt went to the prophet Elisha for help. Through her faith and her obedience to his instructions all the vessels that she had provided were filled with oil. Not only was there enough to pay the debt, but the Father had given so opulently that the surplus provided a livelihood for the widow and her sons. The Master multiplied the loaves and fishes to meet the needs of the multitude, and twelve basketfuls were left after all had eaten. "There shall not be room enough *to receive*" the blessings of God that will come through any one who is open to receive.

In studying the history of the children of Israel we find that whenever they lived in accord with the law of Jehovah they lived in peace, happiness, and abundance; whenever they failed to give obedience and service to God, they fell into fear and poverty. When

Hezekiah began his reign as king of Israel, he brought back the wandering Israelites to the worship of God, one phase of which was the giving of their substance to God. During Hezekiah's reign he entered the house of Jehovah, which he had repaired, and there found such an abundance that he questioned the priests and Levites concerning it. The answer was:

> Since *the people* began to bring the oblations into the house of Jehovah, we have eaten and had enough, and have left plenty: for Jehovah hath blessed his people; and that which is left is this great store.

Tithers of today, those who step out in faith and prove God's promises, have as wonderful experiences as had the tithers of old. A certain man (who now has been a tither for twenty years) began to tithe when he was very deeply in debt. From the mortal standpoint it seemed that he would be unable to obtain sufficient food if the tithe were taken out of his small salary; but when the tithing was punctiliously carried out, not only was there always enough, but his salary steadily increased and the debts were quickly paid. Many other instances could be cited to prove that the law of tithing works. Sometimes a tither has desired to give a certain amount to forward some work of the Lord's, but has found his tithing fund insufficient. Forgetting the apparent lack, he has made up the deficit from his own funds, making the offering with thanksgiving to the Lord. Before the day was over he has received an amount, a tenth of which was the amount needed in the treasury of the Lord—sometimes the amount to the exact cent, sometimes more.

If one becomes careless about keeping account of the tithe the law will very probably make this fact known to the tither by a decrease of the inflow; also the inflow will decrease if the tithe is allowed to accumulate, if it is not used for a definite purpose. As soon as the tithe is put into circulation for the Master's use, the inflow be-

gins again. A consecrated tither—one who acknowledges the gift and the Giver with praise and thanksgiving, taking no credit to himself but giving it all to God—is always able to give abundantly.

Many things besides money need to be tithed. How many persons give back into God's manifest world one tenth of the love which the Father has bestowed on the Son? Humanity is hungering for love. How many give one tenth of their time to service in God's work, receiving in return satisfaction, understanding, and wisdom? How many tithe of the joy of the Creator that sings itself forth through the songs of birds, the perfume of flowers, the beauty of nature? Singers were sent out with the Levites who went among the Israelites to gather in the tithes. Gifts were to be given "with rejoicing and with singing." David and Solomon appointed singers, "even a chief of the singers," for "songs of praise and thanksgiving unto God."

Praise and thanksgiving, recognition first of the Giver of gifts, increases the inflow. This spirit of thanksgiving was lacking in the scribes and the Pharisees. They were particular about tithing, yet they showed no love or compassion for their neighbor, no recognition of the Giver. The Master called them hypocrites. In our tithing we need to be careful not to be like the Pharisees, not to obey the letter of the law only for what it will do, not to seek the Master for the loaves and fishes only. We should enter into giving and receiving, receiving and giving, with recognition of the Source of all supply, with song in our hearts because we are chosen channels to receive the manifest supply from the Father; we should give back on the visible plane his part for use in the "fields that . . . are white already unto harvest." When we tithe in this way we never need fear that we shall not receive supply for all our wants, even the desires of our heart; there will be plenty and to spare.

ALLEGORICAL EVE

George D. Hazard

IN THE 4th chapter of Genesis is found the story of the evolution of man's concept of life and of his rise from a purely material belief about life to a spiritual consciousness of being, with the allegorical Eve taking the part of the mother of all life.

The first verse states: "Eve . . . conceived, and bare Cain." This is an allegorical way of saying that man's first thought or conception of life is, or was, a material one, as indicated by the nature of the offering brought by Cain. Cain's offering was "the fruit of the ground" or the result of his belief in the reality of matter, and so it was a denial of the truth that life is spiritual. By bringing the offering of "the fruit of the ground"—that is, by insisting to himself that life is only material—man denies the great truth that life really is spiritual.

In the description occurs the phrase, "in process of time," which is but another form of the assertion that life is material, for the phrase, "process of time," means "with a sense of limitation."

As man studied the idea of life, there gradually dawned upon his consciousness the fact that there must be some other, some better and higher and more understandable truth or conception of life than mere materialism, the limited field of which the five physical senses give such unreliable testimony.

As this idea was studied, pondered, and analyzed, again Eve conceived—consciousness rose higher and grasped the perception of that higher thought from which was born Abel, the representative of metaphysical thinking through which it become known to consciousness that life is really spiritual.

From the first conception, the belief that life is entirely material, come all the thoughts of superstition and

fear and limitation that have hampered man in his upward struggle. From these beliefs or thoughts grew the idea of an offering to the God of man's fear, the God of material things. Only because of fear "Cain brought of the fruit of the ground an offering unto Jehovah." He insisted to his own consciousness that life is limited to material existence.

Cain's offering proves inadequate to satisfy man's inherent consciousness of his own spiritual nature, his God-given dominion; for "unto Cain and to his offering he [God] had not respect." In other words, belief that life is limited to material existence is not satisfying to man's real nature, which knows that man was made in the likeness of God.

The Biblical story of the natural rejection of the thought of material life as being all of life, is fundamental evidence of the reality of man's higher nature or consciousness. Abel is born of man's higher nature. The war between Cain and Abel pictures man's effort to gain a firm grasp of the truth of his spiritual being. As we begin to recognize spiritual life as the only life, our material sense insists upon being recognized as the only life. When we allow our first conception, or material sense, to dominate our consciousness, the material sense pushes aside our better and higher thoughts of Being.

It is impossible really to destroy man's inherent knowledge of the actuality of his spiritual being, just as it was impossible for the Jews to destroy the Christ idea by the crucifixion of its representative, Jesus. This thought is conveyed in the statement that "the voice of thy brother's blood crieth unto me from the ground;" spiritual truth continues to make itself felt even in the midst of material living. Truth constantly seeks to enter our thoughts and to dominate our consciousness, and it will never cease to strive with us.

With a feeling of resentment toward this insistent and

misunderstood desire for spiritual understanding, Cain asks the question: "Am I my brother's keeper?" It was as if he had said: "Do I know anything about spiritual life? My existence is in matter; I have no knowledge of spiritual things; I do not know your spiritual God; there is no such God."

"And Jehovah had respect unto Abel and to his offering."

This statement indicates that the spiritual concept of life is satisfying to man's consciousness, and also that it has gained a strong hold on his thought. This recognition causes Cain (man's material beliefs) to become "very wroth." "And Cain talked with Abel" (A. V.); the two conflicting ideas of life argued with each other, just as they do today. When the higher concept becomes clearer and more acceptable as the truth of life, fear for the very existence of material beliefs becomes rampant in man's thoughts. Material beliefs (believers in the material life) are roused to angry protest whenever attention is called to the thought that there is a better and a more satisfying understanding of what life really is. The material beliefs recognize their own limitation of understanding without knowing why; this lack of understanding causes the angry attitude of material thinkers who have no knowledge of metaphysics or of spiritual truth.

This attitude arises from fear of letting go belief in materiality and in a material God. The same sense of loss, carried to a greater extreme, was expressed by Mary at the door of the opened tomb—the material tomb from which all thought of life as material had risen into the higher and more spiritual knowledge—when she cried out: "They have taken away my Lord, and I know not where they have laid him." She perceived that her material beliefs were misconceptions, but she had not yet grasped the higher conception. Her thought was: "What shall I do now? I have lost my

belief in material life and am without real understanding of God? What will become of me?"

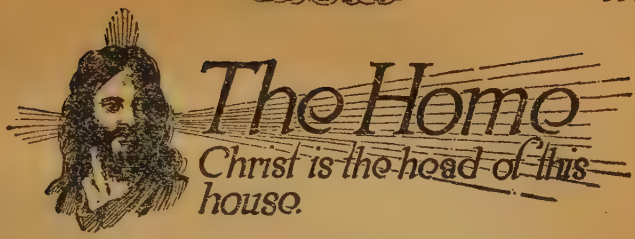
As he recognizes the nature of his crime and realizes that life is spiritual, Cain cries out: "I shall be a fugitive, and a wanderer in the earth; and it will come to pass that whosoever findeth me [recognizes me for what I really am—just a false belief] will slay me." In that cry is set forth the truth that when man recognizes that life is spiritual he at once begins the process of putting out of consciousness the thought of material life, which is Cain. Here also is shown the truth that Cain (material beliefs about life) has no sense of satisfaction, no security, no permanency, and that among materialists there is really no satisfaction in material beliefs.

"And Cain went out from the presence of Jehovah, and dwelt in the land of Nod." Here the material thought refuses even to consider any other than its own material beliefs. It turns its back upon the thought of spiritual being and goes to dwell in the land (in the belief) of misconception, of dreams, of unreality, in the land of Nod—of no real thing.

In Cain is represented the arrogance of temporary things, and in Abel is represented the power of meekness, of the spiritual understanding which in itself knows no limitations.

WE YIELD OURSELVES TO GOD

If we are in ill health, our prayer to God is not a request for him to in any way change or modify his perfect plan, but rather it is an act of yielding ourselves to him so that his plan may be operative in us. If our bodies, our minds, or state of health, our conditions or environments, are imperfect, inharmonious in any sense, we human beings, according to the teachings of Jesus, have the recourse of prayer by which we can return unto the Father and be again recipients of his blessings. —*Selected.*



PARENTAL CO-OPERATION

ALICE L. RUTH

Part II

IF YOU knew the relentless persistency of the man, Mrs. Ransom, you would pity any child that fell into his hands. I do not like to repeat unpleasant incidents, but just to show you what kind of man he is, I'll relate one. When Raymond was about eight years old, Mr. Thurston told him one morning to take all the corn that was in two bags in a storeroom and to put it into a large box. He promised to give the boy a dime for doing the work. Raymond asked whether he could go to a show in the afternoon, and his father said that he might if he wanted to spend his dime in that way.

"It was a sunny spring morning and Ada was playing outside, so Raymond played with her a little while, intending to move the corn later. Then some boys came along and asked him to go with them. Childlike, he forgot his work and asked my permission to go. I too had forgotten, and I let him go.

"We were at lunch when Mr. Thurston returned. He took out his purse, saying: 'Well, Son, have you finished your work?' Raymond looked at him, so honest and straightforward, and said: 'I forgot; but I'll do it this afternoon; and he stepped up to take the dime. Mr. Thurston put the money back into his pocketbook, just as if he were dealing with a man, one whom he couldn't trust. Raymond looked so disappointed that

my heart ached for him and his voice quivered as he said: 'I haven't any money to pay my way to the show.' As unconcerned as if it were a mere business deal, Mr. Thurston said: 'If you get the corn put away in time, you shall have your dime, so that you may go. That was the bargain, wasn't it?'

" 'Yes,' Raymond answered, 'but the show begins at half past one and I can't get it done so quickly. Please, Father, you said that I could go; and I'll put the corn in the box when I get back.' Hard and unfeeling, came Mr. Thurston's reply: 'Do your work first and learn not to forget.'

"I sometimes wonder whether the man has a heart. How could he resist such a plea from his own little son? Raymond broke into tears when his father left, and I said: "Don't cry, Dear, Mother will let you have ten cents to take you to the show and you can put away the corn when you get home.' When Raymond returned I wasn't there to remind him, and he forgot the work again. But Mr. Thurston didn't forget. He harried that child as though he were a dishonest creditor trying to avoid paying a debt. Finally I hired another boy to help Raymond put the corn in the box, so he could tell his father that the work was done. But that wasn't enough. Mr. Thurston questioned the child until he got the whole story, then he refused to give him the dime because I had given him one, and he showed plainly that he resented my interference. Indeed, Mrs. Ransom, I often think my children would fare hard without their mother. Now I think you see my position and I hope that you can help me."

Knowing that no one's case is hopeless so long as he has a real desire for light, Mrs. Ransom said: "Let us take the word 'love' for silent meditation."

After the two had held a short silence, Mrs. Ransom turned lovingly to Mrs. Thurston and said:

"Have you ever tried to analyze the motives that actuate your husband in his dealings with his children? He must love them. He works industriously to provide for their comfort."

"Yes, Mrs. Ransom, pride would prompt him to do that, but he acts indifferently toward them. Yet they love him. He usually gives them money when they ask for it."

"Mrs. Thurston, I am going to ask you to put aside all condemnation of your husband and as a loving wife use your reason. Get your husband's viewpoint. He is not so hard and unloving as you think. Both of you want your children to be happy, but you disagree on the method. Every child should be trained to be useful, to do something helpful for others every day; that is a necessary discipline for good citizenship and a happy life. A child who seeks only his own pleasure and grows up unrestrained has no conception of the meaning of duty. He thinks only of getting what he wants, regardless of another's right; in this respect his mind remains undeveloped; he is only one step in advance of the baby who cries for the moon. The baby wants some one to get it for him; the boy or man takes it wherever he can without danger, and he imposes upon those who love him best, because they yield. Both you and Mr. Thurston wish your son to be strong, efficient, and courageous, both morally and physically. Being a practical man, your husband knows the value of training, so he gave his son work that he could have done in two minutes and allowed the child a half day in which to do it. He could not stay to see his word obeyed; as a loyal wife and mother your part was to require your son to do his work first and play later. Think how conscious of his own rectitude your son would have felt if he had faced his father at noon knowing that his work was completed; and your husband would have felt that

he was bringing up a man to take a man's place in the world. Mr. Thurston employs men and he knows that many of the trifling, unprofitable employees are sons of the fairly well-to-do, accustomed to having their wants supplied without effort or obligation on their part. They keep trying to get something for nothing and they resent a situation which compels them to give an equivalent for what they get.

"All this was acted out in miniature in the incident that you related. Your little son wanted the money, which had been promised him conditionally, without complying with the conditions. Reasoning upon the plane upon which the child reasoned, you determined that he should have the money, thereby strengthening his unjust ideas. Now he drives your car before he is of legal age, thinks it quite unnecessary to mention where he is going, and doesn't even feel obligated to keep the car clean. My dear Mrs. Thurston, a higher love would have led you to act for the ultimate welfare of your child, rather than for a petty present indulgence. Our highest happiness comes from expressing God, or good. Every act of willing service expresses God. If Ada washes the dishes happily because she wishes to be helpful, she is giving God an opportunity to express his love and good will through her, and she becomes lovable and attractive by the practice.

"When Raymond carefully and gladly makes the car perfectly clean for the pleasure that his work will give to others, he is making of himself an open channel for the manifestation of God's love.

"Our most successful business people are those who have awakened to the joy of serving; they inspire our respect and gratitude. When children are taught the beauty and dignity of serving there will be no more laggards in the homes. Back of true service is always the love that impels it, and love is coöperative."

EDUCATION

H. Ferne Peck

EDUCATORS in public schools everywhere are diligently searching for the sure method of developing individuality in their pupils. In some schools wise guidance no longer requires a child to be one of a large class in which the bright, responsive pupils do a large amount of reciting, and the slower ones almost none—or a class in which the quick mentality is held back and checked while listening to other pupils make mistakes.

The new methods of individual study and recitation are much to be commended, but to develop true individuality there is still a greater step to be taken, that of metaphysical education.

The word "education" is derived from a Latin word meaning to lead forth, bring up (a child). This presupposes that something is brought forth through some channel or medium into expression. The very essence of all is God. God is All-knowing. We—that is, our minds—are channels for ideas. What we draw forth from the mind of God we can indeed use and enjoy, for it is our very own. We are, then, individual, or as the race terms it, original; we are creators; we look to the within, instead of merely copying others' expressions.

Metaphysical education is the learning to cultivate a consciousness of the presence of infinite Mind, that rich ideas may continually flow through us into expression.

We have been sending children to school to have something of culture or a trade fastened onto them. We have tried to hang knowledge on them, as we have put on their hats and coats. We say to them: "Take some practical course. Learn a trade. Learn to do the same thing over and over day after day: It brings the best salary." But real individuals have not been

content to accept unquestioningly the ideas of others; they have been pioneers, investigating for themselves, consciously or unconsciously, letting Spirit do its perfect works through them. Desiring that the Father's will be done in them, they have become the great souls through whom God has given his rich gifts to the world.

Every child of God has capacity to receive God's gifts. Use enlarges one's capacity to receive, so that one continually receives more and with increased rapidity.

Edison tuned in with the Infinite, and from his meditations brought many rich gifts to humanity. But after he produced the electric light he was not content to spend the rest of his life pushing a button to turn lights off and on; nor did he spend much time putting records on and taking them off the phonograph after that great gift had been given to the world.

Yet we are willing that we and our children should learn to play the compositions of some one else, or even just put records on and take them off; should learn one operation in the factory, and then take orders from a superintendent. Some drive automobiles, some make them, some sell them, some design them, some find still better and swifter means of transportation. Your son may be the one to drive one, but he may be at the same time the creator of an original comic feature of the funny paper, or the author of a poem that may cause many to look heavenward.

When infinite Mind has new comforts in heating and cooling apparatus that it desires us to have, new songs that it would have us sing, new means of travel and communication that it would have us enjoy, new paintings that it would have our souls expand in, and new truths that will draw the hungry throngs more quickly to God, why should our thought be limited to the thought that the cash register is in perfect order today?

Too long our teachers have corrected test papers and marked out as valueless any new thought that had

not been taught to the class or was not part of the outlined course of study.

"My thoughts are not your thoughts, . . . saith Jehovah." Is not the time ripe to teach: "My soul, wait thou in silence for God only; for my expectation is from him"?

Expectation is desire. Desire is a wish that has taken root in the feeling consciousness, or the heart. "As he thinketh within himself, so is he." "Delight thyself also in Jehovah; and he will give thee the desires of thy heart." Much has been said of the frivolous desires of young people, but have we taught our young people the power of desire and expectation? Have we taught them how to bring their God-given gifts into expression, and do they know that the real way is outlined in the command: "Wait thou in silence for God"?

There is a wondrous educational work to be done, a drawing forth from infinite Mind. You may say: "But I have no children to train. This does not apply to me." If you let the divine idea speak in you, it will tell you that the Christ child is being made manifest through you, and you will begin to say to your own child, your subconscious mind: "Wait thou in silence for God only; for my expectation is from him. . . . *He is* my high tower; I shall not be moved."

Child training in the outer is only the symbol of the inner work that we have to do in consciousness.

Suppose, if possible, that the mothers, and especially the Christian mothers, should, for a few generations, read and follow the example of Hannah, the mother of Samuel, would not the results be worth while?—*The International Welfare Journal.*

Blessed is the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.—*Douglas Jerrold.*

THE HOLY SHADOW

Long, long ago there lived a saint so good that the astonished angels came down from heaven to see how a mortal could be so godly.

He simply went about his daily life diffusing virtue as the star diffuses light or the flower perfume without even being aware of it. Two words summed up his day: He gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance, and charity. The angels said to God: "O Lord, grant him the gift of miracles." God replied: "I consent, ask what he wishes." So they said to the saint: "Should you like the touch of your hands to heal the sick?" "No," answered the saint, "I would rather God should do that." "Should you like to convert guilty souls, and bring back wandering hearts to the right path?" "No, that is the mission of angels; I pray, I do not convert." "Should you like to become a model of patience, attracting men by the luster of your virtues, and thus glorifying God?" "No," replied the saint, "if men should be attracted to me, they would become estranged from God. The Lord has other means of glorifying himself."

"What do you desire then?" cried the angels. "What can I wish for?" asked the saint smiling. "That God give me His grace, with that should I not have everything?" But the angels insisted, "You must ask for a miracle, or one will be forced upon you."

"Very well," said the saint, "that I may do a great deal of good, without ever knowing it." The angels were greatly perplexed. They took counsel together and resolved upon the following plan: Every time the saint's shadow should fall behind him or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. And so it came to pass, when the saint walked along, his shadow, thrown on the ground on either side or behind

him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light and the flower perfume without ever being aware of it.

And the people, respecting his humility, followed him silently, never speaking to him about his miracles.

Little by little they came even to forget his name and called him only, "The Holy Shadow."—*The Gleaner.*

HOW WE MAY HELP

It is also quite obvious that in a perfect state of consciousness there is no such thing as an imperfect man. Man is now perfect, manifesting every quality of good. If we hold on to that thought, knowing it as clearly as we may, we shall certainly find that the appearance has begun to alter; that the sick man appears to be better. Why? Not because anything has been altered—not because some one was sick and is now well, but simply because we have seen the truth a little more clearly—simply because we have seen God's man a little more like what he is. And quite naturally it is more like God's perfect man to see some one well and in normal health. It does not matter what the false appearance may be, the process is the same—always turn away from the false appearance, realize that in the true perfect creation this thing has no presence at all, and then try to realize the truth. I think perhaps there is a thing we might remember here also, and that is never to think anything is too small to work about.—*Active Service.*

Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore.
—*Psalms.*

MOTHERHOOD DEPARTMENT

HELPS FOR THE PROSPECTIVE MOTHER; SUBSTANCE

MARY PARRISH

THE REAL substance of life, being spiritual, is invisible to the physical eye, although it is easily discernible to the eye of faith. The human mind cannot rightly describe that which comes forth as flesh, for it is a spiritual essence, not to be understood by the human consciousness. A body that is of the pure, incorruptible substance of Spirit is not subject to the limitations of mortal consciousness, and it is within the province of every mother to bring forth a perfect body consciousness within her child.

She should remember that what she thinks about her little one will determine the texture of the body-garment with which it is clothed; if her thoughts be pure and spiritual, such will be the character of the flesh of her child. Her thoughts are constantly molding the substance of Spirit; it rests entirely with her what form this substance will take. Her faith in the omnipresent substance of Spirit blesses her little one and brings to it a perfect body that shows forth the Christ beauty and perfection. She will be greatly helped by holding this thought daily in meditation:

The Christ life and substance fill my mind. My thought molds the invisible substance of Spirit into the perfect flesh and form of the Christ child.

The Motherhood department of Silent Unity has a course of lessons for prospective mothers. These lessons are sent, one at a time in answer to report of previous month, to meet the need of each month of pregnancy.

Children's letters are very welcome, and those who are old enough should be encouraged to write us for themselves.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

JEHOVAH'S TABLE

He would feed them also with the finest of the wheat;
And with honey out of the rock would I satisfy thee.
—*The Psalmist.*

Father, we thank thee for this food
And all the blessings thou dost give.
Strengthen our bodies and our souls
And let us for thy service live.
—*C. M. W.*

Dear Father, I thank thee for this food that thou hast given me. I also thank thee for the understanding that I do not live alone by this outer bread, but by every word of thine are my soul and body nourished and satisfied.—*T. S.*

Father, we thank thee that we see the great principles and laws of the universe and that, no matter where we are in development, we may know certain great truths that lead to the heart of the universe—thy heart. Father, we thank thee that as we are true where we are, we shall unfold into definite and clear knowledge of thee and thy power and of Christ and his love, and so stand with Jesus on the mount of transfiguration, because we have come to know all as holy ground. We thank thee, because we know that all of us just where we are, if we are loving, true, and consecrated, can realize that we are standing upon holy ground. Amen.—*Nona L. Brooks; The Divine Science Weekly.*

SUNDAY LESSONS

Lesson 1, October 4, 1925.

Unity Subject—THE TRUE CONCEPT OF GOD.

International Subject—PAUL IN ATHENS.—Acts 17:22-34.

22. And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious.

23. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, To an Unknown God. What therefore ye worship in ignorance, this I set forth unto you.

24. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things;

26. And he made of one every nation of men to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation;

27. That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us:

28. For in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man.

30. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent:

31. Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

32. Now when they heard of the resurrection of the

dead, some mocked; but others said, We will hear thee concerning this yet again.

33. Thus Paul went out from among them.

34. But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

GOLDEN TEXT—*In him we live, and move, and have our being.*—Acts 17:28.

SILENT PRAYER—"*God is Spirit: and they that worship him must worship in spirit and truth.*"

Paul's standing in the midst of the Areopagus and preaching to the men of Athens, represents Truth's standing in the midst of intellect's attempts at religious worship, and commending them, yet calling attention to their shortcomings.

Areopagus means "court of justice." It signifies that place in consciousness where all the different aggregations of thought forces get a hearing and (according to the light manifested in consciousness) a righteous judgment. This judgment, however, is of the intellectual, and not of the spiritual consciousness. The intellectual concept of God is always relative. The Athenians were purely intellectual. The more than three thousand images and statues of gods, demigods, and heroes which filled the city at that time, testified to the Athenians' material concept of the Deity.

Such materiality is typical of the mind that is not enlightened as to the true character of God. Yet, notwithstanding all the concrete concepts of God, every mind has a yearning to know Spirit, is ever reaching out for a fuller realization of its source. This yearning is exemplified by the altar with the inscription, "TO AN UNKNOWN GOD." Paul perceived that the Athenians were "very religious." Man's intellect, when unawakened spiritually, is never satisfied with the results of its reasonings; it instinctively senses that it can attain

a higher and fuller understanding of Being than it has yet reached.

Paul did not call the Athenians "ignorant." He said to them: "What therefore ye worship in ignorance [not understanding its name, attributes, and nature], this I set forth."

"God is Spirit." Spirit has no form or condition, but is formless. The character of God as absolute Being cannot be comprehended by the intellect; the truth therefore makes a total denial of all beliefs in the temporal character of God. Being the source of all, God does not require anything at our hands. Even personality is not recognized by Divine Mind, which knows only unity and oneness in all men and in all nations.

The mind of man cannot find God through any of the outer sense avenues, but it may perceive one phase of His being by feeling after him; that is, through the affectional nature, for God is love.

A splendid treatment for the realization of Omnipresence is this: "*In him we live, and move, and have our being.*" *The one Life permeates every fiber of our organism; we move in it, and it moves in us; our true being is involved in this one essence and cause of all.*

When the truth has been declared and has been received by the intellect, a new state of consciousness is set up. A "day," or open state of the mind, has been established. Then follows a change of thought, which is repentance. When we make Truth active in our minds, the seed germ of our being (which is the Christ of God) is resurrected; then we have within us the assurance that this uplift is for all. (See verse 31.)

The thoughts of the intellect do not all at once fall into line with the truth. Some mock, some defer their acceptance of the truth, but the elect few form the nucleus of a strong church (a new state of consciousness where spiritual thoughts gather). Dionysius, the Areop-

agite, was one of those who believed because of Paul's teaching.

The word "Dionysius" means "divinely touched." He represents one of the most enlightened of the intellectual thoughts that comprise the Areopagus, or "court of justice," the highest form of good judgment that is known to the intellectual man. The intellectual thought that Dionysius represents was quickened and illumined by Spirit through the word of Truth (Paul). It is possible for the intellect to be illumined and lifted to spiritual consciousness, thus becoming a channel through which the Spirit of God can express the divine intelligence.

QUESTIONS

1. What does "Areopagus" mean, in the intellectual sense? What is its metaphysical meaning?
2. What is the intellectual concept of God?
3. What does the altar "To an Unknown God" represent?
4. Define God. Can we find him through any of the sense avenues?
5. Give a treatment for the realization of Omnipresence.
6. Explain the meaning of "repent" and "day," verses 30 and 31.
7. What is the metaphysical significance of Dionysius the Areopagite," who "believed"?

Lesson 2, October 11, 1925.

Unity Subject—THE RESTORATIVE POWERS.

International Subject—PAUL IN CORINTH.—Acts 18:1-11.

1. After these things he departed from Athens, and came to Corinth.
2. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife

Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them;

3. And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

5. But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

6. And when they opposed themselves and blasphemed, he shook out his raiment and said unto them, Your blood *be* upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak and hold not thy peace:

10. For I am with thee, and no man shall set on thee to harm thee: for I have much people in this city.

11. And he dwelt *there* a year and six months, teaching the word of God among them.

GOLDEN TEXT—*Be not afraid, but speak and hold not thy peace.*—Acts 18:9.

SILENT PRAYER—*I consciously coöperate with the restorative power of the Christ Spirit within.*

In studying these lessons in their symbolical aspect, we should remember that the outer mentality in man is unregenerate and is typified as Gentile. But the most unregenerate mentalities have certain religious ideas, be they never so erroneous. The Gentiles are described as having associated with the Jews, who had synagogues and established systems of worship. The Jews were the hardest to reach with the truth. They were very set in their religion, and they usually refused even to listen to expositions of other forms of religion. Our

religious convictions frequently stand in the way of our accepting revelations of Truth. Many persons in the regular church today are truly spiritual, but they would more quickly and fully grasp the real import of Christianity were they free from the restraints of religious habit and custom.

Paul had small success in establishing his work in Athens (the intellectual center), so he proceeded to Corinth, forty miles to the west. Corinth means "lovely, beautiful." It contained the Greek temple of Venus, which was dedicated to the worship of love. We easily discern that Truth sought to do its work at the love center in consciousness. It was to the Corinthians that Paul wrote his matchless poem on love.

Corinth was largely given over to licentiousness. Secular history tells us that in the guise of religion more than a thousand courtesans were attached to the temple of Venus at Corinth, as assistants. This was the state of affairs when Paul first entered Corinth to preach Christ. The need of purification, the need of lifting up the affections at the love center in human consciousness, is very great when the word of Truth first enters to do its redeeming work.

Through a misunderstanding of himself and his relation to the one Mind, man in his unregenerate state is constantly tearing down his organism; the heart center, or cardiac plexus, instead of being pervaded by thoughts of peace and harmony and a just appreciation of the divine law, is defiled by the basest thoughts and the most violent passions. The patient, sustaining power within is not wholly thwarted, however. When the body is lacerated its builders set to work and patch up the wounds. This is done by the healing force of nature. In every part of the organism these patient builders are repairing the ravages made by ignorant man. They are called the positive and the negative forces of life. In this lesson they are presented to us as Aquila and Pris-

cilla. Historically, Aquila and Priscilla came from Pontus (sea, universal mind); from Pontus they went to Italy (strength). They were tentmakers. Paul also was a tentmaker. Truth always builds. When we realize that Truth is at work in our minds, it joins itself to all the building forces within us.

Truth is not content with mere physical building (tentmaking); it instructs man how to build his body spiritually.

Paul preaches to both Jew and Greek in the synagogue every Sabbath—that is, in the center of spiritual thought, in times of rest or meditation. When fired by the spirit of the pioneer (Silas), zeal (Timothy), and the fervor of the soul (Macedonia), the word of truth (Paul) is impelled to proclaim that Jesus (I AM) is the Christ, the saving power. This proclamation always brings a climax, and the conservative thoughts oppose and blaspheme. The truth then makes a sweeping denial of these resistant thoughts and concentrates all its powers upon the receptive states of mind, represented by Titus (pleasing), Justus (just, a worshiper of God). Crispus (circle), the ruler of the synagogue, who believed, with all his house, indicates that in a spiritual sense the truth really encompasses the whole man.

These words of consolation and encouragement came from the Lord in a vision to Paul: "Be not afraid, but speak and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." These words indicate the fulfillment of the law in one phase of its work of regeneration.

QUESTIONS

1. What in ourselves sometimes stands in the way of our accepting the new revelations of Truth that come to us?

2. What does Corinth represent?

3. Why does man tear down his organism?
4. What is the healing force of nature?
5. Does Truth ever tear down?
6. What is the meaning of the statement, "And Crispus, the ruler of the synagogue, believed in the Lord with all his house"?

Lesson 3, October 18, 1925.

Unity Subject—LOVE.

International Subject—PAUL WRITES TO THE CORINTHIANS.—I Cor. 13:1-13.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.
2. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.
3. And if I bestow all my goods to feed *the poor*, and if I give my body to be burned, but have not love, it profiteth me nothing.
4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,
5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;
6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;
7. Beareth all things, believeth all things, hopeth all things, endureth all things.
8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.
9. For we know in part, and we prophesy in part;
10. But when that which is perfect is come, that which is in part shall be done away.
11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.
12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three; and the greatest of these is love.

GOLDEN TEXT—*Now abideth faith, hope, love, these three; and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*I open my heart to the fullness of divine love.*

The 13th chapter of I Corinthians is based upon the Jesus Christ conception of love. This chapter is as applicable to us today as it was to the Corinthians, to whom Paul wrote. We have to meet such problems as they had to meet. We must cultivate love if we would succeed in doing the work of Christ.

There is a clear distinction between love of the divine type, exercised by divine man, and love of the human type, exercised by mortal man. The immeasurable excellencies of divine love are set forth in this lesson. St. Paul—and in modern times, Drummond—has pictured love as the greatest thing in the world. The "gifts" enumerated by Paul in the preceding chapter are faculties of the human mind. While Paul exhorts us to desire earnestly "the greater gifts," he also says: "And moreover a most excellent way show I unto you" (I Cor. 12:31). The more excellent way is love. Love is more than a faculty. It is God! It is God in his highest emanation. It is the divine motherhood bestowing itself upon the Son, who, in turn, receives and expresses divine love.

The Greek word rendered "charity" in the King James version of the Bible, is *agape*, pure love. When the risen Lord said to Peter, "Lovest thou me?" he made use of the verb *agapes*, which expresses the greater love. Peter, replying, used *phileo*, to love as a friend. Peter's denial of his Lord had proved that he had not loved Him with a divine love; hence, his

meekness and his hesitancy about using a term indicative of the love which "never faileth."

Though I may speak with greatest, even angelic, eloquence, without the all-essential love in my heart to give my words divine power my brilliant oratory is as "sounding brass, or a clanging cymbal." To be efficient messengers of Spirit, words must spring from a heart of love.

Though I have attained the highest intellectual wisdom, and have through that wisdom penetrated the mysteries of the occult sciences—even entering the psychic domain, where "prophecy" is found—and though I have gone farther and have acquired unconquerable faith, which is next of kin to divine love, still, without omnipotent love, as a messenger of the Gospel of Christ I am a failure—"I am nothing." Unless I am "rooted and grounded in love," my worldly wisdom and my psychic powers are of no real avail.

I may practice charity to the extent that I "bestow all my goods to feed *the poor*"—I may even become a martyr to my idea of charity—yet, unless I am governed by love, unless all my benevolence springs from the omnipotent *agape*, my charity and my martyrdom profit me nothing.

All the Christian graces spring from love. Love is very patient and gentle; in love there is no envy; love is never boastful of its merits, nor is it vain.

Founded in divine wisdom, love behaves not unbecomingly, "seeketh not its own" selfishly. Love is irrevocable, since it can only love; it cannot see evil, or even think evil.

Truth and love both being divine principles, love rejoices jointly with Truth and cannot take pleasure in iniquity, the hypothetical opposite of Truth.

Love covers all imperfections—does not even see them; it is perfect in confidence and truthfulness—it never suspects others; it is perfect in hope, it is perfect

in endurance—"for . . . his lovingkindness *endureth* for ever."

Being divine principle, love is eternally unfailing, as God is unfailing, while everything on lower planes—the psychic and the intellectual—such as "prophecies," "tongues," and "knowledge," shall "be done away."

On the mortal plane of thought, all prophecy, wisdom, and knowledge are in a primary stage of unfoldment.

When the highest stage, perfection, is realized, then the partitive stage, or stage of imperfection, "shall be done away."

The realm of human knowledge is not to be regarded as valueless, because of its imperfection; experience therein is necessary to unfoldment. It is the childhood period, from which we are to advance to the perfection of manhood—"when that which is perfect is come" to our understanding.

On the mortal plane "we see in a mirror darkly;" life appears as a riddle. "But when the perfect realization has come," the enigma of life is solved; then, instead of having a partitive understanding, we know God and spiritual things as perfectly as the spiritual Father knows the spiritual Son.

Faith, hope, and love are the three abiding agencies for my spiritual development. "And the greatest of these is love," because love is God. Faith and hope are the higher human faculties, by means of which we lay hold of the heavens.

QUESTIONS

1. Is there a difference between divine love and human love? Explain.
2. What effect does love have upon our speech, and upon our general conduct?
3. Is love essential in spiritual attainment? Why?
4. Do works without love fulfill the law?

5. What are some of the characteristic evidences of love? What human characteristics disappear when love is developed?

6. Does divine love clear up one's mentality? Why?

Lesson 4, October 25, 1925.

Unity Subject—MATERIAL IDEAS RESISTING THE TRUTH.

International Subject—PAUL IN EPHESUS.—Acts 19:23-34.

23. And about that time there arose no small stir concerning the Way.

24. For a certain man named Demetrius, a silversmith, who made silver shrines of Diana, brought no little business unto the craftsmen;

25. Whom he gathered together, with the workmen of like occupation, and said, Sirs, ye know that by this business we have our wealth.

26. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they are no gods, that are made with hands:

27. And not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence whom all Asia and the world worshippeth.

28. And when they heard this they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians.

29. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel.

30. And when Paul was minded to enter in unto the people, the disciples suffered him not.

31. And certain also of the Asiarchs, being his friends, sent unto him and besought him not to adventure himself into the theatre.

32. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together.

33. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people.

34. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

GOLDEN TEXT—*For the love of money is a root of all kinds of evil.*—I Tim. 6:10.

SILENT PRAYER—*The purity and the power of spiritual truth cleanse my whole life.*

Material ideas make a material body. Spiritual ideas make a spiritual body. Every idea builds according to its character. If you find that the material prevails in your body, you are safe in assuming that somewhere in your consciousness are material ideas upon which its manufacture is based, that such manufacture is being carried forward day by day.

Your body represents your idea of substance; that idea exists always, and in its most spiritual or absolute aspect it forms one of the fundamental ideas of Divine Mind. Man can idealize the divine substance idea in any way he wishes, and his idea of it will make him a body as he sees it. In its most spiritual state the divine substance idea is "without body, parts or passions," and eventually man doubtless will become able to project his ideas in any form, at will. But before he acquires that ability he must spiritualize the ideas that are continually manufacturing a material body. The process of spiritualization begins and is carried forward in the mind by the introduction of true ideas about God and man.

Paul preached the Christ truth at Ephesus until the material ideas there making material images

began to lose their hold. The master craftsman, or chief idea, is Demetrius, the silversmith (a material idea of substance); thus he and his fellow craftsmen were making material images of Diana. At Ephesus was a famous temple that had been erected to Diana; it was called one of the seven wonders of the world. Describing the image of Diana that was set up in that temple, a writer says: "She was the impersonation of vitality and power of nature, of the reproductive power which keeps up the race of man and animals in an unbroken series of offspring, and of the nourishing power by which the earth tenders to man and animals all they require to keep them in life. The upper part of her body was covered with rows of breasts, symbolizing her as the universal mother of all life."

But Demetrius was materializing the pure ideal and spreading broadcast little images made of bronze, of silver, or of terra cotta. In the stomach, the food undergoes one of the most wonderful of the processes that occur in the chemistry of body building. Every cell that passes from this center to the circulation bears the exact image of the whole body—it is a picture of the body in miniature. Here we find Demetrius and his fellow craftsmen making images that build the body of flesh. But some new and higher ideals are beginning to prevail there. The mind has become saturated with the thought of a more substantial, more permanent body. The resurrection of Jesus, the I AM, from this death of matter is being proclaimed, and it stirs up these makers of matter.

You cannot change established states of thought without some commotion. The process of change is called chemicalization. It is not uncommon for metaphysicians to have a "riot" in their stomachs after a denial of matter and a powerful affirmation of the purity and permanency of Spirit. Sometimes this confusion is so great with beginners that they think themselves

seriously ill, when it is merely a riot of the little workers who are opposing a change of ideas.

This turmoil continues until poise is gained in the Alexander thought, that "beckoned with the hand," symbolical of the word of power and mastery. But the battle of Spirit against matter is not won without effort. After Alexander began his treatment the craftsmen "with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians." An appeal to the law of justice and the right relation of things in the body politic restores harmony, and establishes a point that will have lasting effect in establishing a new and greater vitality in every part of the organism, or the church of Jesus Christ.

QUESTIONS

1. What makes a material body; a spiritual body?
2. How does man spiritualize his ideas?
3. What do Demetrius and Diana represent?
4. What were Demetrius and his fellow craftsmen doing? Explain.
5. What do we call the commotion that is sometimes stirred up in one when he seeks to change his established states of thought?
6. How are poise and harmony restored in the organism?
7. What is the result?

MUST LEARN THE LAW

All sin is ignorance. It is a condition of darkness and undevelopment. The wrong-thinker and wrong-doer is in the same position in the school of life as is the ignorant pupil in the school of learning. He has yet to learn how to think and act correctly, that is, in accordance with law. The pupil in learning is not happy so long as he does his lessons wrongly, and unhappiness cannot be escaped while sin remains unconquered.—*James Allen.*

HEALTH

I am Spirit and I radiate the life and the light of my spiritual ego. I am sound, sane, strong, and well in mind and body.

Words are great and mighty. Frequently words light as air are charged with hidden power. Jesus, the matchless master of words, said that a man shall be held accountable for his lightest word.

The word "spirit" is, in its many forms, on the lips of every one, but few realize its tremendous lifting power. "Spirit" is God's right name—the name by which Jesus designated the creative principle, in whom we all live, move, and have our being.

When you say, "I am Spirit," Spirit flames within you, your consciousness blends with Divine Mind, and health, harmony, and wholeness infold your whole being.

HEALING THOUGHT

October 20 to November 20

I am Spirit and I radiate the life and the light of my spiritual ego. I am sound, sane, strong, and well in mind and body.

PROSPERITY THOUGHT

October 20 to November 20

I am the fulfillment of God's idea of his successful, happy, prosperous son, and all my ways are ways of pleasantness and all my paths are peace.

PROSPERITY

I am the fulfillment of God's idea of his successful, happy, prosperous son, and all my ways are ways of pleasantness and all my paths are paths of peace.

God has implanted, in the minds of all of us, seed ideas that properly recognized and cultivated will bring forth success.

If you are not aware of this great truth, begin right now to proclaim it as your spiritual birthright. Quicken the latent ideas that you have allowed to sleep in your mind. All that the Father has belongs to his son, his offspring. The Father is Spirit; the son is Spirit and when the son acknowledges his spiritual self he has returned to the Father's house and the Father says: "All that is mine is thine."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

NEWSPAPER PROCLAIMS THE TRUTH

"How shall they hear without a preacher?" asked St. Paul. Today there are many "preachers" that were not available in Paul's day. The Bible has been translated into nearly every language, and printed in editions that are available to nearly every one; thousands of Bibles are given away annually; the radio broadcasts sermons which are listened to by many who would not think of attending a church service; religious and metaphysical magazines abound; and now comes another medium for spreading the glad news—the daily press. Newspaper editors know what their readers want, and every little while we learn of another paper that is giving space to metaphysical teaching. The latest of such journals to come to our notice is the Daily Herald (Prince Albert, Sask., Canada). One of the Herald's regular contributors writes under the name of "The Herald's Man-on-the-Wing." It is evident from his writings that he is a keen Unity student and is using his opportunity as a newspaper writer to bring home to his readers as forcibly as he can the great truths that are being taught by the Unity School. As his paper serves a farming community, he calls attention to the fact that weather can be controlled and the desired crops can be raised if the farmers will think right. The following are a few paragraphs from the Prince Albert Herald:

The study which will lead you to a development of your latent powers is called Christian metaphysics. For some five or six years I have been a devoted student of the Unity School of Practical Christianity, 917 Tracy avenue, Kansas City, Mo., U. S. A. All that I am telling you here regarding spiritual science and weather control I have from that source. The testimonials published in this article are taken from Weekly Unity . . . From two to three

millions of people are today practicing the teachings of Unity School, immensely to their advantage. . . . All the parties whose testimonials are here given asked treatment for rain, and received the rain. You may do so yourself, if you wish. Over 1,200 cases a day receive treatment according to their requests and needs. All treatment is free, the school being maintained entirely by the freewill offerings of benefited persons. It is only right that I should say that this matter of rain making, which means so much for the world, is the outcome of forty years of study and research by Charles Fillmore, founder of Unity school, and his devoted staff. To him is due the world's thanks for this great gift.

I feel that the time is ripe for this great truth to be made known on a large scale—in fact, to every farmer the world over. We must not let this light be hidden under a bushel. The thing is proved. It solves our problem. We must use it.

I have obtained from Unity school fifty copies of February 14 issue of Weekly Unity containing a splendid article on weather control, from which the testimonials given here were taken. I will send a copy gratis to any Herald reader who desires one; and I suggest that interested readers should write direct to Unity School for sample literature, or for a solution of any difficulties or problems. . . .

The Unity School will not only help you get the rain you need, but will teach you how to get everything you need. If your crop is dried out this year, it is strictly "up to you."

We have at present Unity centers at Saskatoon, Moose Jaw, Regina, and Winnipeg. Others will be opened very shortly—some up here in the north. The aim is to have a study class in every town and village in the West, so that we can quickly learn the new way. Those who would like a study class in their neighborhoods should write to Miss Edna F. Bowyer, Unity Center of Moose Jaw, north basement, Hammond building, Moose Jaw, Sask.

In his article the following week, the Man-on-the-Wing wrote:

I strongly advise all who are truly desirous of investigating this matter for their own benefit to write direct to the Unity School of Practical Christianity, 917 Tracy ave., Kansas City, Mo., U. S. A., asking treatment for rain and for sample literature. . . .

There is a wonderfully interesting story of weather control—it is more than interesting; it is convincing—in a little booklet entitled "The Faith that Removes Mountains," published by Unity. Write them for a copy. . . .

The purpose of the Unity School, to which I have referred you, is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man, how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, peace, and prosperity here and now.

Unity is glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, Unity will take your case. "With God all things are possible."

"All things" includes rain making. Who shall limit the limitless One? Is it not time that we take stock of ourselves and find out what our religion amounts to?

In the following day's paper, we find this indefatigable apostle of the new teaching writing:

"Think right and speak right, and everything will come right," says Charles Fillmore. . . .

We are getting back to paradise. And the way back to paradise is to awaken the latent divine powers of which we are possessed, and use them; to realize that we are really and truly sons of God, to whom all things are possible.

Already the consciousness is dawning in all parts of the world. Several millions of people are today consciously creating by the power of their controlled thought, and have put themselves beyond reach of untoward circumstances, and are rejoicing in health and abundance. The time is fully ripe for us to take hold of such a problem as that of abolishing drought from the prairies of Canada, by means of right thinking. The miracle of right thought is a miracle that all of us can work in our own lives and affairs. Let us make a beginning by adopting Charles Fillmore's slogan: "Think right and speak right, and everything will come out right."

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

For more than a quarter of a century Silent Unity has been showing people in all parts of the world how to escape ills of every description—ills of mind, body, and affairs.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions for your family and for your friends and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

Write to us freely, wherever you are. We can, through the Holy Spirit, reach you in the remotest corner of the world. Your letters will be held strictly confidential.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
917 Tracy, Kansas City, Mo.

EXTRACTS FROM LETTERS

Written by Silent Unity

HOW TO STUDY THE SCRIPTURES

Unity teaches that it is necessary that we have an understanding faith before we can demonstrate properly. Is it logically possible to have an understanding faith in a premise that we have to accept on blind faith—the authenticity of the Scriptures?

By reading and studying the Scriptures from the spiritual side, we are freed from the questionings of the intellectual man who seeks to solve the mystery of the Scriptures in their literal aspect. ". . . the letter killeth, but the . . . spirit giveth life." Spiritual things are spiritually discerned. With an understanding of the fundamental principles of Truth, one has a firm basis for logical reasoning and from this basis faith grows strong and practical. The reference to "demonstrating properly" means that demonstration must come through the revelation of Truth to the inner consciousness from the Spirit of truth, not through suggestion from without.

AFFIRMATION IS MORE THAN SUGGESTION

What is the difference between an affirmation (or a denial) and a suggestion?

By denial we free the mind from its illusions and by affirmation we establish the truth. Affirmations of absolute truth have in them the quickening power of Spirit. You may call them suggestions, if you will; to us they are something far more potent. In making affirmations we claim the perfection and divinity of man, the truth of his absolute being. The words of our affirmations state living, vital truths; knowing this we are able to lay hold of them and incorporate them into every atom of our bodies. We do not dwell upon the

power of suggestion but upon the power of the living Truth that will draw forth its response from the soul and the body. Our appeal is to the spirit, not to the intellect. Intellectual man cannot receive the things of Spirit, and the method of suggesting health to the mentality brings merely temporary results. Spiritual things must be spiritually discerned.

DENY ERROR APPEARANCES

After treating another, sometimes I find that I have taken on the seeming inharmony of my patient. What is the reason for this?

People take on the conditions of others because they look upon the error conditions as very real. They deal with results, rather than with causes; they sympathize in a personal way with the error appearances.

Deny error appearances; know that there is no reality in them; establish yourself firmly in the truth that only the good is real and true, that only the good has substance and power.

In lifting ourselves into the realization of that which we are seeking to help others to establish in their lives, and in always dwelling on the positive, curative side of each proposition that is presented to us, we become stronger, freer from seeming illnesses and troubles. In aiding others to become free we also help ourselves; and this is as it should be. God is the healer and the one source of all good. In assisting others to know and to demonstrate this truth we ourselves are enabled to understand and express it more perfectly, and we reap accordingly.

PRAISE DEVELOPS CREATIVE POWER

I have a spark of creative imagination, and I am anxious to succeed in writing stories. By prayer and affirmation can I increase that spark? (The desire for prosperity is

one of my motives for wishing to succeed.) Can one strengthen his mental powers in the line that he wishes to follow? Is it right to praise one's own efforts, even if the result of the effort should fall far short of the expectation?

Certainly you should praise your own efforts. To praise a thing which you know to be a part of the universal whole, but which is yet in the invisible, brings it forth into visibility. Affirming the ability to do what one desires to do, is a form of praise. The affirmation should not be made in the pride of personal consciousness, but in the consciousness of oneness with all life, all intelligence, all power. Man is to express the attributes of divine being, and the urge to express along some particular line should be recognized as the pressing forth of universal powers. Seek to come into the consciousness of this fact, and you will find your mind opening up to receive from the great Mind that which it would give to the world.

The creative faculty does not respond to the money idea. The divine urge has no desire but to express. "Service" is the watchword. One cannot take his true part in the world so long as he is a self-seeker.

The imaging faculty of mind is one of the most active faculties. It gathers ideas which the thoughts build. Faith and works make ideas manifest.

SUCCESS IN CONTEST

Will you please pray for my daughter's success in a contest that she is entering?

In praying for your daughter's success in the contest, we should ask that she be successful in expressing through the inspiration of Spirit within her, rather than ask that she win the prize. In this understanding we are glad to declare the word of success for every individual entering the contest. Success means spiritual attainment, and in this higher sense cannot be determined by judges.

SILENT UNITY HEALING

"What hath God wrought!"

HEALTH

Glendale, Calif.—I sent a telegram to you, asking help for myself, my husband, and my little son. We were very ill with "flu." A few hours after I sent the telegram my temperature went down and the next morning I was able to get up and do my work. My husband and my son were completely healed within a few days. I am very grateful for the help that we received.—*Mrs. H. E. W.*

Webb City, Mo.—I wrote you for prayers for healing of my stomach. I had had stomach trouble twenty-eight years. I am now healed. I enjoy my food, and I rest well at night. I cannot tell how thankful I am for the comfort that I have received.—*Mrs. B. P.*

St. Louis, Mo.—I sent a telegram asking your help for my father, to overcome a claim of bronchitis. The healing was accomplished. Error later manifested itself in the form of uræmic poisoning. After sending you another telegram we saw an immediate change for the better and all symptoms of this claim have disappeared. Our hearts are filled with gratitude to God and to Unity.—*E. U.*

Houma, La.—I wrote you for prayers for my little son, who was ill with "flu" and pneumonia. He has fully recovered. I thank God and Unity.—*A. J. V.*

Bellflower, Calif.—I thank you for your prayers and for your book of instructions. My little daughter, although very ill, recovered rapidly after I had written to you. I am very grateful for your help.—*Mrs. A. J. F.*

Boscobel, Wis.—I wrote you for prayers for my baby son, who had a virulent rash on his body. As soon as I mailed the letter he seemed to get better, and in two days he was perfectly well.—*Mrs. V. J. S.*

Trenton, N. J.—I asked prayers for healing of my aunt, who had been shot. The doctors said that she would die. Your prayers healed her.—*Mrs. W. S. B.*

Duluth, Minn.—My greatest blessings have come as the result of my study and application of Unity teachings. I am completely healed of a severe case of pyorrhea. The specialist said that it was one of the worst cases he had seen. My mouth was swollen, my teeth were loose,

my gums had receded and they bled continually. My neck was also much swollen. It pained me a great deal, and I could barely turn my head. I started to the doctor's office and as I tried to close my desk, a Unity magazine fell to the floor. I picked it up and thought: "I have done many things and nothing has helped, but I have not tried Unity." I read Unity all the way to the doctor's office. When I stood in front of the door I tried to walk in, but instead, something seemed to pull me away. I went directly home, washed my teeth, and retired at 6 p. m. with only one thought in my mind, a healing affirmation. The next morning, when I awoke, I turned my head; there was no pain. I jumped up and ran to the mirror. You can imagine my delight when I looked at my teeth and found that they were crystal white. They were completely healed. My dentist was amazed. He gave me an examination and declared my gums healed. There was no sign of pyorrhea.—*Miss L. M. F.*

Berwyn, Ill.—I thank you for your prayers in behalf of F. When I wrote you she had every symptom of measles. The next day she was perfectly well.—*Mrs. H. W. N.*

Lumberton, N. C.—I wrote you for prayers for relief from high blood pressure. I thank God and Silent Unity that I am entirely healed.—*N. J. A.*

Birmingham, Ala.—I wrote you asking prayers for my nephew, who was suffering with acute bronchitis. He had not slept for two days and nights because of a pain in his side. Shortly after the letter was written I found him sleeping quietly. He slept nearly four hours and when he awoke he seemed to be as bright and well as he had ever been in his life. His parents were amazed at his recovery.—*Mrs. H. M.*

Hollywood, Calif.—I was in a serious condition. Doctors diagnosed my trouble as gallstones and hemorrhages. My husband wired you asking for help and my improvement began at once. Today I am well and strong. My great desire is to know more of Truth, and I am praying daily for guidance and understanding.—*E. H. R.*

Crafton, Pa.—We sent you a telegram asking for help for L. The doctor had said that L. might be in bed for many weeks and hinted that he might always be afflicted. In less than three hours after we sent the telegram, a change was apparent and soon L. discovered that he could move his arms and his legs. That evening he got up and walked

to another room. We thank you for the wonderful help that you have given us.—*F. M. T.*

Kansas City, Kans.—A short time ago I wrote you for prayers for my father. He could not sleep and he had been unable to get relief. The night that I mailed your letter, he slept all night. He worked in the garden the next day. On the following day he went to his regular work, though I had not expected him to resume work for weeks. I thank God and you for this.—*A. B.*

Springfield, Mass.—I composed a letter to you, requesting your prayers for freedom from a tenacious disease. That letter was not mailed, for as I sat alone writing, my thoughts ascended in spirit to meet yours in the unity of love and I was healed.—*H. C. H.*

East Orange, N. J.—I wrote you for treatments for healing of a series of colds. I have had no cold since. I also told you of a weeping sinew on my wrist. About a week after I had written you and before I had received your reply, I attended a meeting. While sitting in the silence I glanced at my wrist and found that the error appearance had vanished.—*G. M. H.*

Muncy, Pa.—I wrote you for healing treatments for my husband's hand, which was infected. It is entirely healed, for which we are very thankful to God and to Unity. My husband did not know that I had asked for your prayers, but one day he said: "The doctor did not help my hand; it was prayer."—*Mrs. M. H.*

Kirkwood, Mo.—I want to thank you for treating my son. He is quite well again and can hear as well as before. We praise God for his goodness and for your loving help. —*Mrs. E. H. J.*

PROSPERITY

Los Angeles, Calif.—I wrote asking you to assist me with some problems. I have been greatly helped. I received money that I did not expect to receive. I asked you to help my daughter to find a good position and she now has a wonderful place to work. I am thankful to God and to you for all the good that has come to us during the last few weeks.—*Mrs. B. B.*

Los Angeles, Calif.—You may discontinue prayers, as my husband has been steadily employed since I wrote you. —*Mrs. W. O. S.*

Oakland, Calif.—I wrote you asking you to help my

husband get a position. A few days ago he was successful. We are very grateful for your help.—*Mrs. J. A. H.*

Los Angeles, Calif.—I have been so much interested in the prosperity statement and in trying to realize its true spiritual meaning that I nearly lost sight of the material benefits derived from it. I have received such spiritual uplift from truly being satisfied with the prosperity of the spirit, that I scarcely know how to express my gratitude. My salary has been paid promptly when due, which has not happened before in many weeks, $100 due me has been paid, two beautiful dresses have been given me, I received an order for $20 from an unexpected source, and I have obtained a room in an ideal location. I thank the Father and Unity.—*Mrs. C. H. C.*

Sheldon, Iowa—I was greatly puzzled about finding the right kind of work and I made an appeal to you. Now I am in a position for which I seem well fitted. I am very thankful for what Unity has done for me.—*S. W.*

New York, N. Y.—I asked your prayers that I might receive an increase in salary. I received a substantial increase which is enough to make things much easier for my mother and for myself.—*F. N. G.*

Dallas, Tex.—I asked for your prayers to help me find a position. I have obtained a very good position and I thank you very much for your help.—*H. L. G.*

Chicago, Ill.—I wrote asking your prayers to help me to meet a payment on a loan. It was met and two more payments have been made since then. In addition to that my husband's employers made it possible for us to have a car for business use and for our pleasure after business hours. Some extra commissions have come in, very unexpectedly. We thank God and Unity.—*Mrs. E. W. H.*

Hyder, Alaska—My father, for whom I asked your prayers and help, soon secured satisfactory employment. A month later he obtained a decidedly better position. His courage and faith are renewed. I appreciate greatly your willing and faithful assistance.—*Mrs. E. L. D.*

Corvallis, Oregon—My husband and my son have secured employment since I asked for your prayers. I thank our heavenly Father for his blessings and you for your prayers.—*Mrs. G. K.*

Clare, Mich.—I wrote you asking you to pray for my prosperity. Your prayers have been answered in many ways. I have lost the poverty consciousness; it seems that

I have been simply lifted out of that old belief. I thank God and Unity.—*Mrs. F. D. C.*

Kansas City, Mo.—I thank you for the help that you have given my son. He is coming along nicely, and his business is steadily increasing. We are very thankful.—*Mrs. A. M. S.*

St. Louis, Mo.—Three weeks after I wrote you for help in selling our house, a buyer came to us and offered us a satisfactory price for it. Within a week the deal was closed. We thank you for your wonderful help.—*A. C. A.*

Anaheim, Calif.—We have sold our business and we received the price that we asked for it. Praise be to God, and to you for your goodness in helping us.—*Mrs. K. J.*

Chappell, Nebr.—Our property is sold. A remarkable change for the better has taken place in our affairs. I am in business for myself again. God is my partner and I wish to share my prosperity with him. Inclosed find a thank offering.—*W. H. P.*

PROSPERITY BANK

Denver, Colo.—At the time I sent for a prosperity bank we were very much in need of money. I wanted to take a trip. This seemed impossible, but I kept following instructions and never doubted the power of God. Money came in to pay all debts and to enable me to take my trip. I am very grateful to God and to Unity.—*Mrs. E. S.*

Washington, D. C.—I wrote you for a prosperity bank, and the most wonderful and unexpected blessings have come to me. From an entirely undreamed of source my son has received a scholarship to a very fine preparatory school. For two years I have been trying to send him to one. I have been studying my prosperity lessons carefully and singing them while at my work. My heart overflows with gratitude for the wonders that you have disclosed.—*Mrs. D. L. S.*

Alliance, Alta., Canada—I am sending you an offering saved in my prosperity bank. I thank you for your prayers. Unity has done much for us. God has wonderfully blessed us in supplying our need and healing our sickness.—*Mrs. T. H. R.*

Springwells, Mich.—Things were looking blue for us. I sent for a prosperity bank. During the next twenty-four hours my husband came home with news of a promotion and an increase in salary, tenants came to us unsought, many

other blessings have been poured upon us, and our worries are over.—*Mrs. H. D. W.*

Reading, Pa.—The prosperity bank plan has given me prosperity; tomorrow I begin to work at a new occupation. My family is being helped also, as we shall move into a better and brighter home.—*W. H. R.*

St. Louis, Mo.—The prosperity bank is wonderful. We sold our house in a very short time, and we have a fuller consciousness of plenty. God bless you for your faithful prayers.—*I. S.*

Troup, Tex.—I thank you for your help. Since I sent for the prosperity bank I have been marvelously conscious of the power of your prayers for me. My mind has been relieved of fear and of other inharmonies. I have attained more peace and happiness than I have ever known before. My husband and my sons have had work ever since I received the bank.—*M. N. H.*

Walla Walla, Wash.—I thank you for your prayers and for the wonderful proof that God works for our good when we have faith. Since we received the prosperity bank we have bought a home. We are more comfortable than we have ever been before.—*B. M. F.*

RADIO

Belmar, N. J.—Inclosed find check for $20, to be used for the new radio. God bless you for helping to spread the tidings of great joy.—*M. L. G.*

Brooklyn, N. Y.—Please find inclosed check for $50 to help install the new radio equipment at Unity. I thank Unity most heartily for all that it has done for me.—*C. L. F.*

Cincinnati, Ohio—I inclose a contribution toward the enlargement of your broadcasting station. I rejoice that this is being accomplished.—*H. A. H.*

Pasadena, Calif.—I am much interested in Unity's proposal to increase the power of its radio equipment. I am sending you an offering, that I may have a part in sending the message to the "uttermost part of the earth." May your work be richly blessed.—*E. R. G.*

Springfield, Mass.—I wish that I could fully convey to you the pleasure that I feel in sending you the inclosed check for the new Unity Radio Station WOQ. The amount of good that will be done through the world-wide broadcasting of the Christ Truth is beyond calculation.—*H. C. H.*

FROM CHILDREN

Minneapolis, Minn.—I wrote asking you for prayers to help me in my school work. Since you have been praying for me and I have learned to say The Prayer of Faith, I have received better marks in school. I am happy about the improvement and I thank you very much for the help. —*I. K.*

Wilson, N. C.—When I could not see out of one eye, you prayed for me. Now I can see out of it.—*M. E.*

Petersburg, Va.—I am getting along nicely in my school work since you have been praying for me. I made a good average. I am the only member of my class who passed in all subjects during this month.—*D. B.*

Baltimore, Md.—I am getting along well since you have been praying for me. My work in school is better.—*A. T.*

CORRESPONDENCE SCHOOL

Binghamton, N. Y.—Words cannot express my appreciation of what these lessons are doing for me. A marvelous change is taking place in my life. The hour or more spent each day with the lesson is to me the happiest period of the day, for it means rest, communion with God, and a strengthening of thoughts and ideas that is uplifting and inspirational.—*Mrs. D. W. J.*

Chicago, Ill.—I have enjoyed the lessons very much and I have gained much spiritually. I became interested in Unity about eleven years ago, and to say that it was the greatest event in my life would be putting it mildly. The correspondence course has made it possible for all to develop a consciousness of the omnipresence of God. I praise God each day that I was led to take up the study of Truth as it is taught by Unity.—*Mrs. R. H. S.*

Harrisburg, Pa.—The Spirit of truth is quickening my understanding and I feel that I have advanced in a spiritual way since I began the study of this course. I can constantly feel God's presence with me, directing me in all that I think or do or say.—*Mrs. A. C. B.*

Minneapolis, Minn.—The idea that specific denial is needful to one's overcoming of adverse conditions has been most helpful to me. Each lesson is of untold value, and my consciousness of Truth is made more perfect as I realize that I am a child of God.—*W. M. M.*

PROTECTION

Los Angeles, Calif.—A young man in the room next to us was stricken with smallpox. He was rushed to the hospital and all the occupants of the house were placed under quarantine. I wrote you immediately asking for prayers. No one else took the disease and the young man returned from the hospital healed. I believe that your prayers were the means of saving his life and of protecting the rest of us. I thank God and Unity for this divine protection. —*Mrs. M. V.*

Toledo, Ohio—I want to tell how I was protected in an automobile accident. It all happened so quickly that I had only time to think, "Protection." I was thrown out into the street but I landed parallel with the machine and it passed over me without hurting me.—*L. B.*

CONTROL OF ELEMENTS

Norge, Okla.—We have had an inch of rain. It came down so gently that every bit soaked into the ground. I am grateful to you for your prayers.—*M. B. F.*

Osborn, S. C.—I want to tell you of the answer to your prayers for rain. One more day without rain and the crops in this part of the country would have been lost. Today we have had a heavy downpour and there is more coming. I feel that we have been blessed beyond words, and we are thankful to God and to Unity.—*D. H.*

Fowl River, Ala.—We are rejoicing, for a splendid rain has fallen. Praise God for his blessings. We thank Unity for its help.—*Mrs. H. W. W.*

Hat Creek, Wyo.—It is with rejoicing that I write you, for God has answered our prayers. I asked you to pray for rain. While I am writing this letter to you the rain is pouring down.—*F. I. C.*

Burke, S. Dak.—I thank God for the wonderful rains that we have had this week and I am also very thankful to Unity for prayers.—*M. J.*

Cheyenne Wells, Colo.—You may discontinue prayers, for we have had a good rain here. I thank you very much. —*Mrs. F. O.*

Anna, Tex.—I thank you for the wonderful rain. My

husband says that it is worth a hundred thousand dollars to the community.—*Mrs. S. H. E.*

Natchez, Miss.—I wrote to you asking prayers for rain. Within two days we received a fine rain; we have received several since that time. I thank God and Unity. —*Mrs. H. L. M.*

Prescott, Ariz.—I know that your prayers have helped. There has been rain in this county almost every day since I asked you for prayers. I thank God and Unity.—*G. M.*

MOTHERHOOD

Blackwell, Okla.—You may discontinue prayers for baby, as her eyes and her kidneys are healed. She is in almost perfect health. I am grateful for the help that you gave me, before she came and since. I am learning to trust God for everything and he supplies all our needs. My husband has steady employment, in answer to prayer.—*Mrs. C. S.*

HELPED BY UNITY LITERATURE

Rosebank, Cape Town, South Africa—The Unity Daily Word is full of inspiration.—*V. S. C.*

Washington, D. C.—I eagerly look forward to the coming of Weekly Unity and Unity magazine. I have read Mr. Fillmore's "Christian Healing" eight or nine times, and each time I get from it a deeper understanding of Truth.—*E. H.*

El Paso, Tex.—I have been taking Wee Wisdom during the past year, and I think that it is charming. I have no children in my immediate household, so I have given the magazine to friends who have children to enjoy it.—*C. E. K.*

Los Angeles, Calif.—All of your magazines are very helpful. I circulate them freely among my friends, and not a week passes without my meeting some one who wants to know something of Unity and Unity teachings.—*M. W. W.*

New York, N. Y.—I have been reading and studying Unity for more than twenty-five years and it rings true always. Its teachings, when followed, bring good results. —*D. W. P.*

PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Unity Daily Word, $.10; Weekly Unity, $.02; Unity Healing and Prosperity Records, $.30.

Unity magazine. The official organ of the Unity movement. Monthly .....$1 a year

Weekly Unity. Devoted to short articles on practical Christianity .....$1 a year

Wee Wisdom. Teaches Truth to the wee folk. Artistic. Monthly .....$1 a year

The Christian Business Man. Puts Truth into business. Monthly .....$1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies .....$1 a year

Unity Sunday School Leaflet. Explains S. S. lessons. Weekly .....$1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly .....$1 a year

Unity Records. Charles Fillmore's voice records of monthly statements .....$3 a year

Sample copies of these periodicals, except the records, will be sent free upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

THE UNITY SCHOOL OF MUSIC

Seymour Plan of Musical Re-Education

The Unity School of Music began its second year's work September 15. This new branch of the Unity work is already making itself felt as a spiritual power, and we are glad to give you here some idea of its purpose and ideals, and of the work that it has accomplished during the last year.

To enable people to listen to the inner world of sound and to become conscious of melody, harmony, and rhythm is the aim of the Unity School of Music. Music taught through the awakening of the inner consciousness develops a new, practical harmony, a new technique; it develops a clear musical understanding which gives one the ability to pick out a tune and play a bass to it, to put it in another key, to write it; it enables one to create music of his own and to remember tunes heard in the concert or elsewhere. The results are self-culture, self-development, self-control, music that heals, harmonizes, and gladdens.

The following are a few testimonials which testify how students of the school have felt the power of music spiritually taught.

"Before my little daughters took up this music they could not sing a tune and were not at all interested in music. The elder one was ill with a cough and seemed too indolent to take an interest in anything. Now the cough has disappeared, and I attribute her recovery to the harmonizing, healing power of the music. The children now love to sing and are beginning to create their own tunes, pick them out on the piano, and write them."

"I find that since studying in the Unity School of Music not only have I received a better understanding of rhythm, harmony, and relaxation, but I have been able to write music—something I had never done before."

"I have known the truth intellectually for a long time but I did not get it from within until I began this study of music."

If you are interested in this school and its new, though proved, methods of musical interpretation and appreciation, we ask you to write us for a catalog, which will explain it to you in detail. Address your letter to

Secretary of Unity School of Music,
917 Tracy, Kansas City, Mo.

I SEE NO EVIL;
HEAR NO EVIL;
SPEAK NO EVIL.

This is the aim of every Good Words Club member—to see no evil, hear no evil, and speak no evil. As a constant reminder to them, the Good Words Club has provided Reminder Boxes for all who wish them.

The Reminder Box plan has been changed somewhat, since it was first conceived, in an effort to put it on a more positive basis. Instead of paying a forfeit for each negative word spoken during the day, the plan now is to make a daily thank offering to the Box for help in speaking only good words or an offering each time a kind word was used after there has first been a temptation to use a cross one.

At the end of three months, a report should be made to the Unity Good Words Club of the progress in using the Box. The money accumulated in this way may be used as an offering to further the work of the Unity Good Words Club or to purchase the Good Words Club pin or button. The price of each of these emblems is $1.50. Either the pin or the button makes an ideal gift for some friend whom the member has interested in the Good Words Club.

The Reminder Boxes are brightly colored little boxes bearing pictures of the three wise monkeys. They may be had upon application to the Good Words Club, c/o Unity School of Christianity, 917 Tracy, Kansas City, Mo.

MERRY CHRISTMAS

How very strange that sounds now. Why, you have scarcely recovered from the hustle and bustle of last Christmas, and now here we are saying "Merry Christmas" to you again.

Well, it is a bit too early to start saying that, but it is not one day too early for you to begin making out your Christmas list and ordering gifts. You can be sure of a real merry Christmas if you get all the worry and hurry over now. Look over the following list of Unity books and booklets and decide now which ones you wish for Christmas gifts. Virtually all of them are packed in boxes, handy for mailing. Send us your order this month and thus avoid any possible delay or failure to get the books that you wish.

CHRISTIAN HEALING—Book by Charles Fillmore, teaching the scientific laws by which Jesus Christ healed. Paper, $1; cloth, $2; keratol, $3.

DIVINE REMEDIES—A textbook on healing, tracing the relationship between diseases and the thoughts that we hold, giving the cause and cure of many diseases. Price, paper, $.75; keratol, $3.

LESSONS IN TRUTH—Makes clear the truths of practical Christianity; the official Unity textbook for both beginners and advanced students. Paper, $.75; cloth, $1.50; keratol, $3.

MISCELLANEOUS WRITINGS—A collection of metaphysical articles by H. Emilie Cady, the author of "Lessons in Truth." Inspired by actual experiences. Paper, $.75; cloth, $1.50; keratol, $3.

TRUTH IN THE HOME—How to establish harmony in the home, how to handle the children's problems, how to build for peace with one's neighbors—these problems are covered in this book. Price, $.75.

UNITY INN COOK BOOK—900 tested, meatless receipts and eighty-four balanced menus. Palatable, wholesome meat substitutes are featured. Attractively bound in blue keratol, for $2 a copy.

ALL SUFFICIENCY IN ALL THINGS—This title conveys a better idea of the contents than any elaboration possibly can give. The booklet is written in that simple manner which is Miss Cady's own. Price, $.25.

BOOK OF SILENT PRAYER—Consists of a selection of inspired prayers and devotional poems; especially valuable to the busy person who has little time for reading. Paper binding, $.50; keratol, $2.

CHRISTIAN SALESMAN—A compilation of articles that have appeared in The Christian Business Man from time to time and that are adapted especially to the problems and interests of salesmen. Price, $.50.

CONSECRATION OF THE ROOM—Twelve statements to dedicate the house or the room; especially suitable as a gift to a friend moving into a new home. A dainty booklet. Price, $.25.

CREATION AND RE-CREATION—Based upon the six days of creation; shows the individual how to develop the consciousness in which he may realize healing for himself. Price, $.50.

FAITH THAT REMOVES MOUNTAINS—A faith stimulator, engendering trust and quickening faith in the great Source of all good. With faith all things are possible. Beautifully decorated cover. Price, $.25.

FINDING GOD—The name expresses fully the purpose of the booklet. How to unlock the door leading to the Great Presence and how to enter in are taught in its pages. Price, $.25.

FINDING THE CHRIST IN OURSELVES—Only by letting the indwelling Christ manifest through us are we saved the mistakes that our lesser selves would make. This book teaches us to contact this power. Paper binding, $.25; keratol, $1.

GETTING THE CLEAR REALIZATION—A clear consciousness of health and prosperity is necessary to their realization. This booklet is a valuable help to one in attaining this clear realization of Truth. Price, $.25.

GIVING AND RECEIVING—An important element in the demonstration of prosperity is the proper use of the law of giving and receiving. This booklet explains this part of the law. Price, $.25.

GOD'S HAND *and* LOOSE HIM AND LET HIM GO—Two valuable lessons by H. Emilie Cady; one teaches of the strength that man has through God; the other teaches the necessity for freeing others from personal bonds. Price, $.25.

GOOD WORDS—Explains the effect of uttered thought and encourages the student to use only such speech as will promote good will among associates. Price, $.25.

HOLY SPIRIT—"The intellect is not to be trusted; a higher and more far-seeing guide is necessary." We can contact this guide by looking to the Holy Spirit. Price, $.25.

HOW TO ATTAIN YOUR GOOD—"There is good for me, and I ought to have it," is the central theme of this booklet, around which are balanced appropriate ideas. Price, $.25.

INNER VISION—A fuller understanding of the meaning of dreams and visions is necessary to our spiritual unfoldment. Charles Fillmore compiled the material in this booklet with this aim in mind. Price, $.50.

INVISIBLE RESOURCE—If you are capable of conceiving a desire for a thing, that thing is potentially already yours —yes, even eternal life in the body. Price, $.25.

JOY *and* THE WAY OF ATTAINMENT—Joy is a pronounced harmony builder; it helps to smooth out the wrinkles; therefore we must give it free scope in our lives if we are to attain our desires. Price, $.25.

LESSONS IN BUSINESS—Shows the definite connection that exists between the teachings of Jesus Christ and the business of today. Helps you to make a successful application of the Christ principles to your business. Paper binding, $.50.

LORD'S PRAYER—A dissertation based upon a series of meditations on the different statements in the Prayer of prayers. Prices, paper, $.35; keratol, $2.

LOVE: THE SUPREME GIFT—"Faith, hope, love, these three; and the greatest of these is love." An inspiration, a literary achievement, a thoroughly delightful analysis of Paul's immortal chapter on love. Paper cover, $.50; cloth, $1.

MORNING MEDITATIONS—Helps in beginning the day aright. The primary impulses of the day determine the happiness and success of that day. Price, $.25.

PHILOSOPHY OF DENIAL—A powerful aid to the Truth seeker, helping to banish error delusions of every kind. Written by Charles Fillmore. Price, $.35.

PRACTICE OF THE PRESENCE—The greatest success, the greatest peace and understanding, come by living as if there were only you and God. The attaining of this ideal is taught in this booklet. Price, $.25.

PROSPERITY AND SUCCESS—The laws of mind which operate toward prosperity are taught in this booklet. Life stories of successful men and women. Price, $.25.

PURE REASON AND HONEST LOGIC—A simple, clear, sequential deduction from the premises on which practical Christianity is founded. Price, $.35.

THE SILENCE—A simple, concise explanation of this most important subject, by a teacher who has specialized in it with many classes of Truth students. Paper cover, $.35; keratol, $2.

THE SPIRITUAL LAW IN BUSINESS—Harmony and success in business can be brought about by observance of the law of divine justice. Any person engaged in business will appreciate this book. Price, $.25.

STEPPING STONES—A collection of Truth statements affording a year's course of study in the building of a spiritual consciousness; one statement for each day. Price, $.35.

TITHING—Salient points of tithing information for those who are seeking to settle in their own minds this important question of what and how to give. Price, $.25.

TRUSTING AND RESTING—There is a perfect passivity which is not indolence but a living stillness born of trust. This book shows how to acquire this perfect passivity. Price, $.25.

UNREALITY OF MATTER—A treatise on the great illusion —the visible universe. A dissertation by Charles Fillmore, probing to the depths of metaphysical reasoning. Price, $.25.

WEALTH AND WISDOM—Faith in our God-given ability leads to unlimited good in every way. This booklet gives effective statements for building up this faith and for accepting the good which is ours. Price, $.25.

YOU DESIRE TO STUDY

the lessons of the Correspondence Course for the understanding you will get, understanding that will help you to unfold the powers latent within your own soul.

Do not study with the idea that you are working for grades and will receive a certificate as soon as you become able to answer the questions in a literal way. Your taking the lessons with this idea in mind simply retards your growth in spirituality.

Spend time, effort, and prayer in this work. We want you to keep each lesson until you are satisfied that you fully understand the truths that are pointed out to you, and that you can and do apply them in the experiences that come to you daily. No matter how zealously you may wish others to know the Way, you are not qualified to teach them until you fully understand what you are trying to present, until you can show to others how the principle works and can prove the law by the results obtained.

Write us for full information.

CORRESPONDENCE SCHOOL DEPT.

SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who wish to help others to see the Light are invited to join Silent-70 and to take up this work. Write to us for information.

We give the following testimonial:

Seattle, Wash.—Unity literature has been a source of joy and blessing in our home. I wish that every one, everywhere, could receive it and get from it the richness and comfort that we get. Inclosed is a love offering, to be used in sending Unity literature to those who are not in position to pay for it, or to those who know nothing of it. I am especially interested in "shut-ins" and those in prisons. I shall make another remittance in the near future.—*Mrs. C. J. H.*

PUBLISHERS' NOTES

Unity has recently purchased a new Miehle perfecting press. This new press will be used for Unity magazine, printing both sides of the page in one operation. The cost of this new press, with feeder, motor, and other equipment, is approximately $22,000. The increasing sales of Unity books and periodicals have made this press a necessity. With this press we are able to handle all our own work and also to eliminate overtime work on the presses. We are trusting the Lord to meet this expense, knowing that in this case, as in the past, many of our followers will rejoice in an opportunity to help in a material way to further the work and the influence of Unity School.

The witches, black cats, and pumpkin heads of Halloween time always hold a fascination for the tiny tots. The October number of Wee Wisdom magazine is just brim full of these funny folk and we know that the children will love every page of this number. There is an especially interesting Halloween story, "The Back Way," in Blanche's Corner; then there is a lovely poem with illustrations—a poem called "The Good Witch," by Mary Parrish; and there are other things, too, too numerous to mention here. Don't fail to provide a copy of this number, October Wee Wisdom, for your little folk.

"Christian Healing," by Charles Fillmore, has been published in the French language and is offered for sale at Unity School for $1.25. This translation includes the twelve lessons in Christian healing, but not the auxiliary lessons. The translation and the printing of this edition were done in France under the supervision of a prominent French publisher who is also actively promoting the publishing of the monthly magazine, Unité. This is the first translation that has been made of "Christian Healing," although we have had other literature in foreign languages for some time.

Last year's supply of Unity calendars was exhausted before Christmas. This year we are printing 2,000 more than we printed last year and we fully expect even this extra number to be sold before Christmas. At least, you will be using wisdom in ordering very soon as many as you will be likely to want.

The Vegetarian page in Weekly Unity is a regular feature of that paper, appearing there every other week. It does not teach that food produces or destroys health, but it teaches that because of its greater purity a nonmeat diet imposes a minimum of effort on the spiritual forces that animate and sustain the physical organism. This page is devoted to short articles on vegetarianism and to seasonal receipts for a vegetarian diet. The Vegetarian page is one of several departments in Weekly Unity that is building up popularity for that paper. If you desire a sample copy, we will gladly send you one free of charge. Be sure to mention that you wish an issue that contains a Vegetarian page.

The Unity Sunday School Leaflets answer a need that none of our other Unity publications can answer. In all parts of the country there are isolated families that find it almost impossible to take their children to Sunday school; there are families that, although they are sending their children to non-Unity Sunday schools, would appreciate Unity's spiritual interpretation of the lessons; there are teachers who are trying to give a metaphysical interpretation of the regular Sunday school lessons. For all these persons the leaflets are invaluable. They fill a real need for the home Sunday school and for the community one. The leaflets are issued weekly. A month's supply is sent at each mailing; the subscription price is $1 a year.

A wave of interest in the subject of evolution has recently swept the country. In response to many requests, Charles Fillmore is preparing for November Unity an article which sets forth Unity's teachings on this subject. Excerpts from this article appear on the back cover of this magazine. Mr. Fillmore will also have in the November Unity an article on "Wisdom," the fourth installment in his series on the twelve powers of man.

Even though his intentions are very good, one may sometimes forget. To remind Good Words Club members of their good intentions we have printed the Good Words Club pledge in colors on a beautiful parchment card. The harmony of color and design makes this card especially suitable for framing. You can't forget with a reminder like this always near you. The price is only $.25.

In addition to the regular daily studies, the October number of Unity Daily Word will contain a special article on metaphysically diagnosing the cause of disease and giving the specific treatment. These special articles are very popular with students of our monthly manual. If you have not seen a copy of Unity Daily Word, we will send you a copy free.

If you prefer to subscribe to Unity Daily Word when you write, send $1. The subscriber to Unity Daily Word receives 365 daily lessons in developing the healing consciousness.

The English edition of "Lessons in Truth" now contains "Question Helps." "Question Helps" has formerly been sold as a separate booklet. Believing that the questions used in connection with study of the lessons will be of great value to all students, we have combined the two and shall continue to sell "Lessons in Truth" at the prices for which it has been selling.

The articles and departments of The Christian Business Man are presented in a readable, everyday language which brings closer to business men the direct connection between religion and their affairs. The investment of $1 for a subscription to The Christian Business Man is an investment on which big dividends are sure to be realized.

PERSONAL INSTRUCTION

One of the features of the third annual Unity Conference, which will be held at Kansas City, October 4 to 17, will be a course of twelve lessons by Charles Fillmore and Myrtle Fillmore. These lessons will cover the fundamentals of Practical Christianity, and each lesson will be followed by healing demonstrations. The lessons will be open to all convention visitors. Voluntary offerings only.

PUBLICATION OF MANUSCRIPTS

Friends sometimes ask us to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest in bringing out the works of our staff.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from the nearest address.

Many of the centers and classes listed below have regular meetings which you are cordially invited to attend.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
CALIF, Alameda—Home of Truth, Grand and Alameda
Arcadia—Unity Class, Oak Tree Cottage, E Huntington dr
Berkeley—Home of Truth, 2738 Regent; Northbrae Truth Cen, 2222 Durant
Cloverdale—Truth Cen
El Centro—Unity Reading Rm, First Natl Bank bldg
Escondido—Unity Study Club, Escondido hotel
Fresno—Unity Truth Cen, 925 Divisadero; Emilie Wiesenberger, 105 N Van Ness
Hermosa Beach—Meta Lib, 837 Hermosa
Hollywood—Unity, 5640½ Sunset blvd
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Soc, 432 Locust; Mrs J A Wood, 1835 E 61st st
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 618 W 9th; Unity Truth Cen, 233 S Bdwy, rm 405; Home of Truth, 1975 W Wash; Meta Lib, 432 Music-Arts bldg; Betty Crittenden, 3658 Ruth Ellen; Bullock's; Truth Cen, 1073 Calzona
Modesto—Unity Reading Rm, 1030 12th
Oakland—Fruitvale Truth Cen, 2021 24th; Unity Truth Cen, 1450-B Alice; Mrs R A Townsend, 376 38th; Meta Lib, Odd Fellows bldg; Jessie Juliet Knox, 108 Echo
Osdick—Mrs D G Thomson
Pasadena—Unity Soc, 482 El Dorado; Unity Cen, 40 and 42 Oak Knoll; Brown Shop, 190 E Colo
Richmond—Beulah W Tiller, 146 2d
Riverside—School of Christianity, 1263 Main
Sacramento—Unity Study Class, 1217 O
San Diego—Unity Soc, 412 A; Home of Truth, 1515 Front; Meta Lib, 1023 7th; Mrs M K Simpson, 3929 University
San Francisco—Unity Temple, 251 Post, rm 412; Meta Lib, 466 Geary; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen American hall, 20th and Capp; Poppy Unity Cen, 2329 Fillmore; The Emporium
San Jose—Christian Assembly, 72 N 5th; Meta Cen, 31 Porter bldg
Santa Barbara—Truth Cen, 17 E Carrillo, rm 39
Santa Cruz—Universal Truth Cen, 15 Alta bldg; Meta Lib, 43 Locust
Santa Monica—Unity Truth Cen, 528 Arizona
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma
Stockton—George B Purinton, 45 W Park
Van Nuys—Max and Else Nopper, R 1, box 426
COLO—Colorado Springs—Unity Cen, 109½ N Tejon, rm 10
Denver—Unity Cen, 302 Community Chest bldg
Ft Collins—Gertrude H Tracy, box 349
Pueblo—Unity Truth Cen, 124 W 13th
DEL, Wilmington—Earl W Howe, 507 W 9th
D C, Takoma Park—Caroline Clark, 36 Carroll
Washington—Unity Soc, 1326 I, nw; Unity Truth Cen, 1214 U, nw; Woodward and Lothrop, 10th and 11th, F and G; Meta Lib, 1627 K, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duvall
Miami—Pictorial Cen, 148 N E 1st
St Petersburg—Unity Cen, 646 5th ave s
Sarasota—Unity Truth Cen, 106 Curran
Tampa—Unity Cen, 1107 Marion; Unity Study Class, 115 W Genesee; Unity Truth Cen, 112 Hyde pk pl; Mrs C H Wilson, Log House, R 1, Sulphur Springs, via Tampa
GA, Atlanta—Robert B Harrison, 413 Chamber Commerce bldg
Waycross—Truth Cen, 1211 Burnet
IDAHO, Boise—Unity Center, 112 S 10th
Montpelier—Verna I Shupe, box 531
ILL, Centralia—Meta Lib 200½ E Bdwy, rm 6, upstairs
Chicago—Unity Soc, 511 Capitol bldg, 159 N State; Unity Fellowship, 431 S Wabash, Auditorium, rm 45; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Life Institute, 2624 Wabash; Belle K Chapin, 1643 W Madison; Roseland Unity

Study Club, 11749 Union, W Pullman; Unity Cen, 3506 S State; Unity Soc, 316 E 31st
Chicago Heights—Unity Home of Truth, 1136 Emerald
Moline—Truth Cen, 1620½ 3d
Springfield—Lawrence Cen Constructive Thinking, 325 E Lawrence
Waukegan—Mrs C W Lindberg, 408 South
IND, Anderson—Marie Morris' Community Home, 1607 Madison; Anderson Truth Cen, 421 W 11th
Fort Wayne—Unity Study Club, 1210 S Calhoun
Indianapolis—Unity Truth Cen, 1114 Odd Fellows bldg; Unity Library, 1144 N Missouri
Kokomo—Mrs Norman Simpson, 523 S Washington
Marion—Boston and Big Store
Muncie—Unity Class, 1215 S Jefferson
Vincennes—C S Miller, 316 Main
Wabash—Alice M DePuy, 75 W Maple
IOWA Cedar Rapids—Unity Cen, 1011 2d e
Des Moines—First Unity, 228 Victoria hotel; Mrs D A Gross, 713 School
Oskaloosa—Kate Caldwell, 714 E High
Sioux City—Unity Truth Cen, 409 Ross
KANS, Kansas City—School of Christianity, 1936 N 6th
Wichita—Home of Universal Love, 1855 N Market; Unity Cen, 3859 E Douglas; Mrs Sarepta de Healea, 1638 S Main
KY, Louisville—Truth Cen, 604 Shubert bldg; W K Stewart Co, 425 S 4th; Life Builders, 321 S 2d
LA, New Orleans—P L Brothers, sr, 1207 Constantinople; Unity Cen, 2301 St Thomas; Rev J S Wright, 2538 Orleans; Unity Society, 236 Walnut
Shreveport—Willa S Norwood, 1178 Louisiana
MAINE, Saco—World Helpers, Flagg Pond rd
MD, Cumberland—Mrs Geo C Bischoff, 131 Cumberland
MASS, Boston—Truth Cen, 739 Boylston; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield; Adolph's School, 472 Boylston; Progressive Bkshop, 140 Longwood
Lowell—Mrs Frank W Derby, The Pleasanton
N Adams—Unity Class, 535 Dowlin blk, Main st
Springfield—Unity Cen, 21 Besse pl, rm 214
MICH, Battle Creek—Unity Class, 90 Highway
Detroit—Unity Cen, 3782 Woodward; G W Hurley, 1532 Maple, rear; Book Nook, 4650 Woodward; Mrs E H Burmester, 3419 Fisher
Grand Rapids—Ida Bailey, Coit rd, North Park, r r 9; Herpolsheimer Co
Ionia—Lucia Vosper, E Main
Kalamazoo—School of Christianity, 211 W Dutton
Lansing—John Preston, 130 W Ionia
Port Huron—Helen S Carpenter, 1134 Pine
Saginaw—Unity Study Class, 205 Forestor's temple
MINN, Duluth—Unity Center, 501 13th E
Minneapolis—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 831 Aero bldg; Caroline D Walen, 2310 W 56th; Psychology Club, 2744 4th s; Harmonial Cen, 1607 Nicollet
St Paul—Meta Lib, 99 Garfield; Soc of Truth, 924 Arkwright
MISS, Greenwood—R L Hataway, 807 S Main
MO, Joplin—Mrs N R Traver, 225 N Wall
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Bookman Lib, 1108 Grand; Emery, Bird, Thayer, book dept
Lees Summit—Unity Farm Study Class
St Joseph—Unity Cen, 225 Kirkpatrick bldg
St Louis—H H Schroeder, 3537 Crittenden; Unity Cen, Hotel Melbourne, Grand and Lindell; Truth Cen, 4030 Lindell; Mrs J C Appel, 2631 Russell
MONT, Butte—Keefe Bros, 25 Park
NEBR, Lincoln—Unity Soc, 502 Fraternity bldg
Omaha—Unity Class, 3314 Burt; Meta Lib, 280 Acquilla ct, 1615 Howard
NEV, Las Vegas—B M Bower, box 981
Yerington—Mrs C S Durand, box 67
N H, Manchester—Home of Truth, 153 Concord
N J, Atlantic City—Truth Cen, 1113 Boardwalk, suite 6
East Orange—Divine Science, 7 Triangle bldg
Elizabeth—Unity Soc, 1081 E Jersey
Hackensack—Truth Cen, 360 State
Montclair—M Elizabeth Blackmore, 303 Claremont
Newark—Mrs C H Stringer, 97 S 10th; Christine North Hansen, 346 Sanford
Paterson—Unity Truth Cen, 98 Bdwy
N M, Raton—May Schleifer, 321 N 4th
N Y, Brooklyn—Unity Classes, 774 E 40th; Unity Soc, 118 Pierrepont; Unity

Soc, 130 Milton; Mrs Mary A Barnard, 38 Putnam
Buffalo—Unity Soc, rm 18, mezzanine floor, Hotel Statler; League for Larger Life, 152 Elmwood
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 250 W 57th; Brentano's, 5th ave and 27th; Meta Bkshop, 25 W 42d; Divine Science Pub Co, 113 W 87th
Rochester—Unity Soc, Hotel Seneca; Scrantom's, Powers bldg
Schenectady—Unity Cen, 125 Park
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Cen, 283 S Main
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, Burnet house, 3d and Vine; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, 1216 Mercantile Lib bldg; Universal Truth Cen, 11 W McMicken
Cleveland—First Church Div Science, 337 Truman bldg, 1030 Euclid; Unity Study Class, 11322 Ohlman; Christ Church, 1936 E 79th; Tucker School, 5012 Euclid; Unity Healing Cen, Carnegie hall, 1220 Huron rd
Columbus—Unity Truth Cen, Seneca hotel, Broad and Grand
Dayton—Unity Cen, 504 Mutual Home bldg
Hamilton—New Thought Unity Temple, 440 N D
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Toledo—Unity Cen, 219 Richardson bldg; Tiedtke's news stand
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Boley—Mrs Anna C Hughes, box 44
Oklahoma City—Unity Cen, 305 Baltimore bldg
Tulsa—Unity Class, 510½ S Main; A F St Clair, Densmore hotel; Mrs B M Wilson, 1204 N Elgin
OREGON, Mill City—Jennie Christensen, box 169
Park Place—Clara H Rosebraugh
Portland—Meta Lib, 312 Central bldg; Realization League, 277 Corbett bldg; Tansing Book Co, 380 Morrison
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed house
Philadelphia—Unity Cen, 236 E 13th; Chapel of Truth, 1507 Walnut; Angelus temple, 261 S 15th
Pittsburgh—Kingdom School, 819 Wabash bldg
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Pawtucket—Ida M Syddal, 53 Lupine
Providence—New Thought Cen, 72 Weybosset, rm 307
TENN, Chattanooga—Mrs Mary Owens, 501 School
Memphis—Unity Cen, 13 Woman's bldg
Nashville—Unity Cen, 206 Maxwell house
TEX, Abilene—Hartin's Health School, 1022 1st st n
Dallas—Unity Cen, 1911 Elm, rm 202; Unity Club, 3606 Roseland; Unity Circle, 1631 Pine
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Galveston—Purdy's, 2217 Market
Greenville—Collins Book Co, 2901 Lee
Houston—Unity Meta Cen, 1 New Majestic bldg; Mrs Mattie E Ament, 1717 Congress
San Antonio—Unity Cen, 818 Maverick bldg, Houston
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, A-10, Kenyon hotel
VA, Norfolk—W M Freeman, 317 Granby; Truth Cen, 119 Tazewell; Mrs P B Cain, 1248 W 27th
Richmond—Beauty Culture Cen, 628 N 7th
WASH, Bellingham—Harriet E Griffin, 1415 W Holly
Chehalis—Alice L Ruth, 876 Folsom
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; S Louise Foulkes, 1217 7th; Raymer's Bkstore, 1330 1st; Bookmart, 622 Pike; Cen of Philosophy, 567 Waldorf hotel; Bookery, 4241 University way; Pearl Rosett Morrison, 821 E Howell
Spokane—Spokane Bk Co, 44th and Ray; Meta Lib, 308 Norfolk bldg
Tacoma—Unity Home of Truth, 719 Fawcett; Raymer's Bkstore, 1317 Pacific
WIS, Milwaukee—First Unity Cen 130½ Oneida, rm 6
WYO, Casper—Unity Truth Cen, rm 5 Zuttermeister bldg
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Anna Hudson, 145 Collins; Book Shop, 229 Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, Fayworth House, 381 Pitt; New Thought Cen, 149 Elizabeth

B W I, Port of Spain, Trinidad—Winston V King, 18 St Joseph rd; Unity Cen, 8 Irving Lane
CANADA, Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Edith Clapp, 2588 A Esplanade
Moose Jaw, Sask—Unity Cen, 227 Main st n
Toronto—Unity Cen, 53 College, 2
Vancouver, B C—Truth Cen, 18 Fairfield bldg; Unity Church of the Healing Christ, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Cen, 519 Winnipeg Piano bldgs, Portage
CUBA, Camaguey—Mutual Help Study Cen, Reparto Noguerao 3-A
ENGLAND, Belper, Derby—Rev W J Robson, 20 The Fleet
Liverpool—Annie Fairbank, 136 Granby, Princes Park
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark, N E 2; Order of the Golden Age, 155 Brompton rd, S W 3
INDIA, Ahmedabad—Raikhod, Academy of Divine Science
SCOTLAND, Glasgow—Unity Lib, 1558 Gt Western rd
S AFRICA, Johannesburg—Fairview-Unity Book Depot, 66 Grace

THE MYRTLE FILLMORE CALENDAR

A Suitable Gift for Any Friend

Beloved by all Unity students, the writings of Myrtle Fillmore furnish a wealth of material for inspiration and study throughout the year.

The inspirational thoughts for the 1926 Unity Calendar are taken from Myrtle Fillmore's works. They are short and easily remembered, so that they may be used throughout the day, even when the calendar is not at hand. There is a new thought for each month of the year.

The Unity Calendar for 1926 is an artistic achievement. It surpasses all our previous calendars in beauty of line and color. It is printed in four colors on a cream-colored stock. The type is large and easily read. The calendar will make an attractive ornament for any home or office.

Remember that the supply of 1925 Calendars was exhausted before Christmas last year. Order yours now.

The price is $.50 each. How many do you wish to have sent you?

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

A PANACEA FOR DEBT

Some one has said that if all the tears that have been shed on account of debt could be gathered into one place they would form a Niagara Falls! Have you been adding your tears to the many that are shed for this cause? Have you allowed debt to rule your life? Have you sacrificed ambition, hopes, prospects to this monster? If so, NOW is the time to declare your freedom.

If you will but open your mind to the fullness of God's riches, you will find, manifesting in your affairs, wealth sufficient to meet all your needs and more. You will be free to serve, to climb, to attain, untrammeled by fear of debt and of poverty.

This is the aim of the Unity Prosperity Bank Plan—to free you from fear, from debt, from poverty, those clinging tentacles that hinder a man's progress toward success. The Unity Prosperity Bank Plan teaches you to concentrate on success rather than on failure; it builds for you a consciousness of plenty rather than of lack. It is through this consciousness that your divine supply must come.

The coupon below explains the details of this plan. NOW is the time!

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

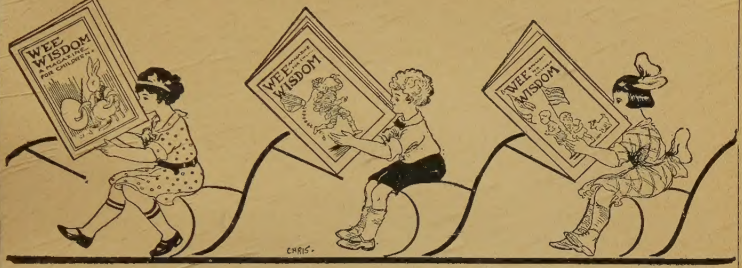
Please give me special prayers for increased prosperity and send me a prosperity bank. I will use daily the prosperity statement that you send me and will work with you to set in action within myself the laws governing my prosperity. I will save $3 to pay for Unity magazine to be sent to each of the persons named on the attached sheet of paper, and will send this amount to you within ten weeks after receipt of my bank.

Your name .....

Address .....

City ..... State .....

SCHOOL DAYS



Wise parents have learned that the children who are really accomplishing the most in school are those who are receiving the right sort of help and inspiration at home.

Your kiddies have just begun a new school year. Whether it is to be a year wasted or a year of progress will depend largely on you. They are not too young to learn now to take their problems to God, to look to Him for all wisdom and all understanding. If they are to have this faith in later years they should be cultivating it now.

Wee Wisdom is our Truth magazine for children. It is filled with interesting little stories, attractively illustrated poems that will fairly sing themselves into the hearts of the children, and other departments that will delight them. Hidden away in all its pages are Truth lessons and ideals that the kiddies will keep forever.

Help them to start this school year right by subscribing now to Wee Wisdom magazine for them.

The subscription price is $1 a year.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

INVOLUTION AND EVOLUTION

CHARLES FILLMORE

There is no conflict between the involution or six-days creation of man and the universe, symbolically described in the first chapter of Genesis, and the evolution of man and the universe, symbolically described in the second chapter of Genesis and the succeeding chapters of the Bible. Spiritual things must be spiritually discerned, that is, spiritually interpreted. "God is Spirit;" therefore God's creations are spiritual and must be spiritually interpreted to be understood.

The one great need of both Fundamentalists and Modernists is the understanding that God is Spirit mind; that mind creates *ideas;* that these ideas centralize in one focal idea called in the Bible, Jehovah, meaning, I AM GOD; that this focal idea, Jehovah, is the directive head of all visible manifestation, including man.

(Introduction to an article that will appear in full in the November issue of Unity magazine.)

PRINTED IN U. S. A.